THE
TOUCHSTONE
OF
COMPLEXIONS

LEMNIE

1633





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BOUND BY RIVIERE & SON

THE TOVCHSTONE OF COMPLEXIONS:

Expedient and profitable for all such as bee desirous and carefull of their bodily health:

Containing most ready tokens, whereby every one may perfectly try, and thorowly know, as well the exact state, habit, disposition, and constitution of his body outwardly: as also the inclinations, affections, motions, and desires of his minde inwardly.

Written in Latine by *Levine Lemnie*, and now Englished by *T. N.*

Nosce teipsum.

LONDON,
Printed by *E. A.* for *Michael Sparke*, and are to be sold at his house in Greene Arbour, at the Signe of the blue Bible. 1633.

TO THE IVDICIOVS READER.

Vndry times debating with my ſelfe the chiefe cauſes, why Arts and Diſciplines doe (in theſe Alcion dayes of ours) ſo univerſally flouriſh, although I know well inough that ſundry men can coyne ſundry reaſons, and alleadge manifold verdicts, and probable arguments therefore: yet in my ſimple judgement, nothing more effectually whetteth the wits of the ſtudious, nor more luſtily awaketh the Courages of the learned, then doth the favourable furtherance and cheerefull countenance of the Prince and Nobility. For honour, preferment, dignity, and praiſe, feedeth, nouriſheth, and maintaineth both Arts and Vertues: and Glory is a ſharpe ſpurre, that vehemently pricketh forward gallant Heads, and pregnant Natures, to attempt worthy enterpriſes. We ſee that thing to be greedily (and as it were, with a certaine kinde of ambition) on all hands ſought for and purſued: whereunto the Prince and Peeres are

ſtudiouſly enclined. And therefore the leſſe marvaile is it, though in Realmes and Countries, governed by barbarous Princes, and monſtrous Tyrants, learning be utterly profligated: and though the Muſes taking thence their flight, doe abandon that ſoyle, where they ſee themſelves ſo ſlenderly regarded, and ſo churliſhly entertained. As contrariwiſe, where they be reverenced, cherriſhed, maintained, and had in price, there doe they endenizon themſelves, and ſettle their dwellings. And this ſurely doe I thinke to bee one, or rather an onely cauſe, which in this old age and latter caſt of the world, raiſeth up among us ſuch a plentifull Harveſt of ripe and excellent Wits, conſpicuous in every faculty: becauſe by ſpeciall Priviledge from the Almighty, and of his great bounty, and gracious goodneſſe towards us, we have ſuch a godly, vertuous, and learned Prince, and ſuch an honourable State of noble Perſonages, themſelves not onely in every ſeverall Art ſingularly skilled, but alſo to the profeſſors thereof benigne and bountcous. Of whom may be ſaid that, which (though of unlike perſons) Cicero *reported of* Socrates, *ſaying, that there were further and deeper matters to be conceived and thought of* Socrates, *then in all* Plato *his Bookes could be purported or fully deciphered. Whoſe lenities and favourable inclinations, would not, neither ought to be abuſed (as they are by ſome too much) with the Patronage of every frivolous fancy and trifling toy, tending neither to profitable uſe in the Common-wealth, nor to any availeable purpoſe, touching publike ſociety. Whereas many of them, if they could finde in their hearts, otherwiſe to tickle their pennes with*

matters

matters of better importance ; and employ their golden gifts to the advancement of vertue, and commodity of their Country : in ſtead of being fine Architects and contrivers of matters offenſive and ſcandalous, they might eternize themſelves (like good Members, and worthy Ornaments of their Country, within the beadrolle of fame and perpetuity. What opinion that invincible Prince Alexander *of Macedony had of all vaine Arts, fooliſh bables, fantaſticall toyes, and curious devices, well appeareth by the reward which he (in preſence of his Nobles and Souldiers) publikely gave unto a certaine dapper fellow (one of his Hoaſt) who partly upon a bravery and oſtentation of his cunning, but chiefly in hope of ſome magnificent reward, did before the Kings preſence, caſt or throw a kinde of ſmall Pulſe, called a Cychpeaſe, thorow a Needles eye, being ſet a pretty diſtance off, and that many times, without any miſſing. Which vaine tricke, and thriftleſſe device, (ſavouring altogether of a little fooliſh curioſity, and nothing at all of any expedient uſe or commodity) many of the beholders with admiration commended, and deemed right worthy of recompence. In fine, becauſe the skilfull Squire ſhould not loſe the hoped fruit of that his practized knacke, and notable ſingularity : the King rewarded him onely with a Buſhell of Cich-peaſon. A condigne guerdon (doubtleſſe) and very fit to countervaile ſuch a peeviſh practice, and unneceſſary Mataeotechny. A great folly therefore and frowardnes is it in mans nature to beſtow ſuch great ſtudy, paine, care, coſt, and induſtry in attaining ſuch needleſſe and frivolous trumperies : the having whereof,*

nozzeleth the haver and Artist in loytering idlenesse, and breedeth otherwise great inconvenience in the body of the whole Common-wealth: Which deformity and abuse many learned Clerkes bewailing, have in each of their severall professions, by writing, and otherwise graphically depainted. And among many, this Author whom I now going a neerer way to worke then many others, doth not onely (by artificiall contemplation) wade into the very Gulph and Camarine of mans apparant wilfulnesse: but also rushing into the very Bowels of Nature, bewrayeth, and (as with a Pensill) lively setteth downe the affections, conditions, plights, habits, and dispositions of every severall Complexion. And as one that well knew himselfe not to bee borne onely for himselfe, hath frankly, friendly, and learnedly bequeathed the Talent of his knowledge to a publike and universall commodity. In reading whereof, I am perswaded, that none of indifferent judgement shall thinke his oyle and labour lost, neither his time and travaile mis-spent: at leastwise, if it were with like grace in any respect delivered out in English as he hath done, and left it in the Latine. But surely I have done my best, and so leave it to the Iudicious Reader. Farewell.

T. N.

AD TH. NEWTONVM
in L. LEMNIVM à se conversum.

QVi Latius latuit, floret nunc Lemnius Anglus,
Partaq; ei genio gloria magna tuo.
Nec fucos Newtone time, Momive cachinnos,
Dexter Apollo tibi, carpere nemo potest.
Dij quibus imperium corpus, crasimq; regendi,
Hæc tua scripta legunt, hæc tua scripta probant.
Atra placet bilis Saturno, flava Gradivo,
Lunæ phlegma, liquor sanguineusq; Iovi.
Cumq; placent divis, & prosunt scripta legenti
Præmia digna tibi numina grata volunt.
Quòd liber est nitidus, miscetur & utile dulci,
Quòd corpus curat, pharmaca mentis habet.
Hæc vox est superis, hæc stat sententia divis:
Interpres noster, noster & author erit.
Candidus Interpres laudetur, & optimus author,
Vivat uterq; diu, cedat utriq; decus.

G. C.

AN

AN HOSPITALL FOR THE MAINTENANCE and preſervation of health (being the beſt and chiefeſt thing that any man in this life can wiſh or deſire) it is moſt requiſite to have a perfect knowledge of our owne bodies.

The firſt Chapter.

CICERO, that worthy Father of all learning and eloquence, ſaith, (and in my opinion right pithily) That man his health is preſerved, by knowledge of his owne body, and by uſing ſuch things as are thereto either beneficiall, or hurtfull: finally, in continency of life, orderly uſage of body, and forbearing of pleaſures, which in my judgement are not ſo hurtfull to the body, as they bee pernicious to the minde. It behoveth therefore, and it ſtandeth every man upon, perfectly and thorowly to know the habit and conſtitution of his owne body, which conſiſteth in a temperament and mixture of foure qualities, hot, moiſt, cold and dry. For by this meanes ſhall he be a great

Lib. 2. Off.

Maintainers of health.

great deale better able to keepe himſelfe in health, and to withſtand ſickneſſe, or recure diſeaſes whenſoever they happen.

Health. And ſithence naturall health is nothing elſe but a right conſtitution and ſtate of the body, and all parts thereof, whereby every ſeverall member diſchargeth and orderly executeth his proper function, office, duty, and action, without any manner of let or grievance:

Sickneſſe. and ſithence ſickneſſe is an affect contrary to nature, either making worſe, or altogether hindering this action, moleſting and paining nature, cleane contrary to health and naturall ſoundneſſe; I cannot ſee how any man conveniently can either keepe himſelfe in that preſent ſtate of good health, wherein he is, or reſtore the ſame being empaired and diſeaſed, unleſſe he have the knowledge of his owne body, and be ripe and skilfull in the temperament thereof.

Soule. And albeit the ſoule be farre more excellent then the body, and be the better part of man, for the furniture and garniſhing whereof, I would have the chiefeſt care and induſtry beſtowed: yet notwithſtanding, I judge it right needfull alſo to have a diligent eye and reſpect to the body, leſt (otherwiſe) it ſhould be a burthen to the ſoule, and hinder it from matters of more weight and worthineſſe. For the body being healthfull, every member doth his office and duty, and is to the minde (at whoſe commandement it ſtandeth) obeyſant and ſerviceable. To this end is that worthy ſaying of the Poet *Juvenal*.

Satyr. *Moſt chiefly ought our prayers to be made,*
For healthy minde within a body ſound:
Aske courage ſtout, and live in honeſt trade,
Feare not at all of death the lethall wound.
Paſſe forth thy dayes, uſe Natures gifts aright,

In

In pleasant sort with them thy selfe delight.

Acquaint thy selfe to labour, toile, and drudge,
Shrinke not a whit, rage not with swelling ire,
Have not to deale with trade of scraping snudge,
Who never hath enough to his desire,
To quiet life is no moe wayes but one,
If thou wilt know, if vertue is alone.

Which gifts of body and minde, whosoever is endued withall, unto him can no surer and stedfaster possession happen: and against them prevaileth neither the instability of fortune, neither can the mutability of worldly fickleness challenge either right or superiority. For great wealth, large possessions, sumptuous buildings, huge revenues, ample patrimonies, glorious titles, and honourable stiles, in comparison of these are of none account, neither serve they to any use, nor bring to man any contentation. Consider what the Poet doth here say, and by these, consider of all the rest. True goods. Health passeth gold.

Not house nor land, nor gold, nor fee,
The Corpes can ease from crased plight,
Nor minde from cares: sound must he be,
That gotten goods would use aright.

Horas. lib. 1. Epist.

Wherefore, sith health of body, and health of minde are by good right to be reckoned among the chiefest goods, and of all other the best: reason requireth, and expedient also is it for all men in procuring and preserving the same, to bestow their chiefest care, and whole diligence: and both for themselves, and for so many as depend upon them, earnestly to desire these comfortable stayes, and cherishments of life, the better and more commodiously to passe thē race of this transitory

pilgrimage, without disliking or grievance: For if we will credit *Horace:*

Epist. ad Albium.

What better thing can Mother wish,
her tender Babe untill,
Then wisedome, utterance, favour, fame,
with health and wealth at will?

He therefore that gladly would runne his race, and pleasantly passe forth his whole dayes, must have speciall care to keepe himselfe in perfect health: but first and principally in the health of minde, and next, of body, without whose perfect state and soundnesse, the minde it selfe is not rightly sustained, upholden, nor comforted. For by the ignorance or not knowing of our selves, and by negligent looking to the state of our owne bodyes and mindes, we are haled, and (will we, nill we) throwne into sundry diseases and innumerable affections, and (like a Ship full fraught with wares in tempestuous and boisterous weather) carryed and dashed upon the rockes of perturbation. Whereby it commeth to passe, that many are by death cut off, even in their lustiest time, which have no care, no orderly respect, nor choice in preservation and maintenance of their bodily health. To this very end and effect, is that holesome admonition of the wise man: *Take heed to thy selfe, lest thou dye before thy time.*

Nosce teipsum.

Eccles. 7.

Death by ill diet many times hattned before his due time.

By which saying, he warneth every one, so to order and dispose his life, that through riot and untemperate dealing he hasten not his death before his time, and before he have in a manner runne halfe his race.

Now let every man consider with himselfe, how miserable and how wearisome also it is to have a body never in health, but altogether martyred with sicknesse and sores, and (reason being mastered, banished and oppressed)

oppreſſed) to have the minde defiled, and utterly with inward vices polluted. How can life (I ſay) bee unto ſuch a man pleaſant or ſweet, or how can the minde be quiet and well ſtayed? Foraſmuch therefore as nothing is better then health, let every man diligently looke to the ſame, and marke how much hee hath ſwarved and ſtrayed from moderate order and temperature.

This conſideration with himſelfe ſhall work in him much good effect, and ſtand him in great ſtead, that in caſe his body be luſty and healthfull, he may in the ſame ſtate ſtill continue, and cheriſh it with helpes and preſervation thereto convenient. But if it bee fallen into worſe plight, and not in ſo good caſe of ſoundneſſe as before it was, then to ſeeke wayes and meanes how to recure and bring it againe to his former ſtate of healthineſſe. For as humours are eaſily changed one into another, and ſuffer mutuall tranſmutation through moderate exerciſe, and ſuch convenient meats and nouriſhments, as to naturall heat are cheriſhable: So againe, the ill & diſtempered ſtate of body, through wholſome dyet and order, is made luſtier and reformed into better. And even as wee ſee members fractured, burſt, wrenched and diſlocated, to be brought into their right places againe: ſo may health (being empayred) be reſtored and reduced into his former integrity. For the mindes and bodies of men be in a manner as it were yong ſprouts and trees, which being artificially handled, and cunningly dealt withall (yea, although afore wild and unfruitfull) yet as *Virgil* ſaith,

If they bee graft anew, and put *Lib. 2. Georg.*
in other changed ſoyle,
From nature wilde which earſt they had,
they quite and cleane recoile,

And yeeld such fruit as best you like,
by force of handy toyle.

Contrariwise, if the husband be negligent and careleſſe, his ground becommeth barren, rugged, overgrowne with weeds, and diſabled from bearing any graine that is good or profitable.

The minde. The like reaſon is to be yeelded of the mindes of men. For there be many excellent wits, and very towardly natures, which by unthrifty company, and lewd education, doe degenerate from their good inclination of nature, and become altogether rebellious, wilfull, lewde, and barbarous.

Some againe, whoſe nature is prone and inclinable to evill, yet by helpe of learning and good education are reclaimed and won from their froward diſpoſition, and become worthy members, ſtayes and ornaments in their Country. And therefore no man is to thinke or perſwade himſelfe, that an ill nature may not bee altered, ſithence rude wits, not yet trained to any diſcipline and learning, may like ſoft waxe, or as tractable and moiſt clay, bee faſhioned, framed, and made applyable to learne any knowledge, any vertue, any civility: and by artificiall inſtruction bee trained to conceive Arts and behaviour both comely and commendable. Thus likewiſe in graffing aud planting (which is as witty a device, and as proper a feat as any) we ſee wilde trees to change their old nature, & to beare fruit both wholſome and toothſome. Among wilde beaſts alſo, we ſee how the diligence, forecaſt, wit and policy of man, maketh them tame and ſerviceable. An example hereof may we ſee in *Mago* a worthy Duke among the Carthaginians, who (as *Pliny* ſaith) was the firſt among them that durſt with his hand, ſtroke and handle a tamed Lion: for which Act, his Country folkes attainted him as one,

Lib. 8. cap. 17.

one, whom they thought not amisse to restraine from liberty, and debarre from authority, for that his wisedome and wise dealings seemed so excellent, that they judged him a man able to perswade any thing that him listed, who had thus strangly trained and tamed a wilde Lion. *Mago* made a Lion tame.

But that persons of melancholique nature, or of any other constitution whatsoever, (so that the distemperature have not beene of too long continuance, and the party too farre striken in age) may bee altered and brought to a better state, there is no man that needeth to doubt. For who doth not plainely see, that strong and very hot wine, with cold water, or other milder liquor, is, and may be alayed? Semblably againe, wine that is small, mingled, and of watry relish, yet being put to other liquor that is stronger, and of a better grape, is quickned, and made both better and sharper.

And so humours in a man being either of themselves evill, or meeting with others of other quality, are through their commixtion therewith, qualified and wax milder, and leaving their owne naturall quality, are altered into another, of stranger nature, effect, and operation. Thus is the heat of choler, by accesse and mixture of blood and phlegme mitigated. Thus is phlegme by admixtion of yellow Choler, heated, and much abated from his owne cold and moist quality, becomming thereby lesse hurtfull to the body. And in like sort may we conclude of all the rest.

Such nourishments and meates as ingender good blood and juyce, are hereunto very availeable, out of which the humours and spirits (which be the incensors and stirrers forward of the minde) obtaine and receive their nature. Now, there is nothing more effectuall to make good and perfect digestion, and to stirre up the spirits, then sleepe, exercise, and wine, so the same be pure, What maketh good digestion.

pure, good, and moderately used, as the other also must be: For so doth it stirre up and make sincere, lively, and cleare spirits, from whence proceedeth cheerefulnesse, joy, quicknesse, and mirth of the minde. For the meats and nourishments (which by nature are laboured into humours) being eaten and washed downe with good and wholsome wine, have freer passage into al the parts of the body, and distribute their nourishment into them more effectually. There is nothing therefore that so much banisheth fansies and sorrow out of a mans mind, as pleasant merry company, and moderate use of wine. Eccles. 31.

What maketh a man merry.

And of this, did that precise and sterne-natured *Zeno*, give a notable example: whose minde was so much estranged from all pleasant conceits, and ordinary courtesies of common humanity, that hee was never at all moved with any affections, no not such as be naturally incident and engrafted in every man. And yet when he was a little whittled with wine, he began to change his copy, and to be as merry and as boone a companion, as who was best: And being on a time asked by one of his merry mates, how it hapned, that he being otherwise so wonderfully severe and crabbed, yet at the wine was so pleasant and conceiptuous: hee merrily answered,

The nature of Lupines.

That he was like to a kinde of Pulse called *Lupines*. Which kinde of Pulse, although they be naturally bitter, and by their bitternesse, of force to kill wormes, yet the same being steeped and soaked in water, renounce and leave all bitternesse, and become both sweet and pleasant. And this is naturally given to all men, that when the body is refreshed with meat and drinke, all bitternesse, sorrow and heavinesse is expelled, and banished.

For the spirits by moderate drinking of wine are stirred up, and the minde of man, (which in them that be fasting and hungry, is faint, weake, and like unto fire raked

raked over with ashes, almost quenched) is revived. And this is the cause why a dead body is heavier then a living, because all his spirits are vanished and departed out of him: and so likewise is a fasting person heavier then one that hath filled his belly: and one that sleepeth waightier then one that watcheth. And therefore my fashion is to advise and counsell melancholique folkes, and sullen natured persons, to use banqueting and good cheere among honest and merry company. For thus, after *Plato*, writeth the Poet.

A dead man heavier then a living.

Even old Dan Catoes *stomacke oft,*
By wine was made to come aloft.

Horace. lib. 3. Oda. 21.

Which man (although churlish, sterne and frowning) yet did wine so much drive away his naturall severity and grim countenance, that among the other guests, he became a pleasant companion, and of manners very gentle and familiar. For this worthy Gentleman, (although otherwise he was a very precise controuler, and of Stoicall gravity) perceived well enough, that mans nature required some relaxations and delights, and that it may not long continue, without some mirth and pleasant recreation. Let therefore every man take surveigh of himselfe, and search out what his nature most desireth, in what state his body standeth, what thing it is that he feeleth himselfe to be holpen, and what to bee offended withall. And if he finde the plight and state of his body to be in equability and perfect temperatenesse, it shall be good to cherish and preserve it with his like: but if it shrinke from his said temperate habit, and decline to an intemperatnesse, then had it need to be holpen and recured with his contraries.

Every man must search out his owne inclination and nature.

Thus if a man through abundance of humours, and store of blood and spirits, feele himselfe prone to car-

nality and fleshly lust, let him by altering his order and diet, enjoyne to himselfe a more strict ordinary, aud frame his dealings to a more stayed moderation. But if he feele himselfe to be of nature somewhat sullen and sterne, and given somewhat to be wayward, whyning, testy, churlish, and intractable; then reason willeth, such a one to be reclaimed to an order and trade of life, gentler and pleasanter, insomuch it shall not be ill for such a one to frequent dancing, singing, womens flatteries, allurements, and embracings, provided alwayes, that all the same be not otherwise done nor meant, but in honesty and comelinesse, within a reasonable measure, and also within the bounds of lawfull Wedlocke. For the state of Matrimony (as *Columella* avoucheth out of *Xenophons* Booke of Household) is in such sort appointed by nature, that in it is contained, not onely the pleasantest, but also the profitablest society of life. And lest mankinde in processe of time, should come to an utter ruine and decay, it pleased God by this lawfull meanes to joyne man and woman together, that of their inseparable combination, the state of man should and might by mutuall helpe one of another, be eased and comforted: and that (beside the love and desire that they have to bring forth children) they might be tyed and bound together equally and indifferently to participate all fortune whatsoever should betide.

It is sometime good to change nature.

Lib. 12. *Cap.* 1.

Genes. 2.

The commodity of Matrimony.

But for so much as approved and skilfull men that have written Bookes for the maintenance of mens health generally, doe specially set downe these three principall things.

Three most wholsome things.

To eate moderately, and leave somewhat with an appetite:
To use convenient exercise:

And

And to live continently without wasting seed of generation.

I take it to be the best way, to reduce the whole substance of the matter and maintenance of health to this prescribed rule and direction. For seeing that measurable repast and feeding (all surfet and gluttony being banished) maketh a sound body: seeing (I say,) exercise by shaking off all drowsinesse and sloth, maketh the body strong and lively: then no more, but harken what a short lesson *Virgil* giveth for the other.

No better way the strength of minde,
And powers thereof still to maintaine:
Then Venus *play, and Love so blinde,*
To shun and warily to refraine. Georg. 3.

Of the nature and differences of spirits, what they worke in mans body, and what affections they cause.

The second Chapter.

FOrasmuch as the spirit is the originall maintainer and convaier of naturall heat, whereunto moisture necessarily adhereth: and that the soule (by the ministery, and aide thereof) performeth her powers and faculties, and atchieveth all her actions: it is requisite here next to discourse upon it, and upon all the differences thereof. For seeing there be three especiall things, in whose temperature and moderation the health of mans body doth principally consist, *viz.* Vitall moisture, The body consisteth in three things.

ſture, naturall heat, and ſpirit, which combineth all things, and imparteth his force, vertue and nature, unto them: our preſent purpoſe being conſidered, we cannot by order chooſe but of neceſſity muſt preſently ſomewhat ſpeake thereof. Vitall moiſture is the nouriſhment and matter of naturall heat, whereupon it worketh, and by the benefit thereof is maintained and preſerved. With this humour, or vitall moiſture, is naturall heat fed and cheriſhed, and from the ſame receiveth continuall maintenance, and from it participateth vitall power, whereby all creatures doe live, are nouriſhed, encreaſed, preſerved, and procreated. Spirit is the ſeat and carrier of heat, by whoſe helpe and miniſtery, it is conveied and ſent by the conduites and paſſages of the Arteries to every ſeverall part of the body. Wherefore worthily is this ſpirit thought to bee the chiefe and principall inſtrument, that procureth and executeth every action.

Humour.

Heat.

Spirit.

Theſe three doe unſeparably cleave together, and mutually helpe one another, and cannot bee ſundered, without preſent death of the party, and for this cauſe, doe we thus in one definition expreſſe, conclude and comprehend, their force and nature within one definition. Naturall heat is nothing elſe, but an originall humour, with vitall ſpirit and heat totally moiſtned. But foraſmuch as ſpirit containeth vitall heat, and is of all the faculties, ruler and directer, ſpreadeth it ſelfe moſt ſwiftly thorowout the whole body, carrieth and extendeth his powers into every part thereof univerſally, and beſide this doth manifeſtly change and alter the ſtate both of body and minde: therefore as the reſt require great labour and diligence upon them to be beſtowed, ſo ſpecially upon this is the chiefeſt care to be taken, to reſtore, maintaine and cheriſh it. For if it be ſincere and pure, not mingled with any ſtrange or foraigne

raigne quality, it causeth tranquillity of minde, frameth manners in good order and fashion, and finally qualifieth and calmeth all affections.

The minde of man to honesty it frames, *Pers. Satyr.*
And with the love of vertuous life enflames.

But if it be any whit infected, or with any vice soyled, then is the quietnesse of the minde disturbed and stirred to many inconvenient enormities. For as great blustering windes upon the Sea and Land, cause grievous, terrible and raging tempests, and much other harme to ensue: So likewise, if the spirits be disquieted and out of frame, they ingender and procure divers sorts of affections in the minde, and carry the same (maugre all reason) like a Ship without guide and Rother, upon the rockes of sundry inconveniences. Now the things wherewith our inward spirits are most dulled, quenched, and damnified, are these: fulsome ayre, overmuch carnall copulation, unseasonable watching, excessive heat, chafing and labour, long fasting, heavinesse of the minde and sadnesse: According to that saying of the wise man: *A merry heart maketh a lusty age, but a sorrowfull spirit dryeth up the bones. Heavinesse bringeth old age before the time, and carefulnesse weareth away a mans dayes.* Prov. 17. Eccles. 30.

Things hurtfull to the spirits of man.

But quiet and seasonable sleepe, good, pure, and well relished wine, merry company, moderate exercise, sweet smells, and fragrant savours, refresh the spirits, quicken and revive them, yea, being dulled, and greatly impayred. Which is evident to be seene in such as falling into traunces, and lying (for a time) as dead, yet by the smell of sweet savours are brought againe, and recovered into their former state.

Things comforting the spirits.

For seeing that the spirit is a certaine vapour, affluence

What spirit is.

ence or expiration proceeding out of the humours, it standeth us upon, to use the most exquisite diet that may be, to the end that the meates and nourishments being laboured into good and wholsome juyce, may make the spirits pure, sincere, and perfect. And thus, sweet ayre, pleasant sences, devoid of grosse and fustie vapours, striking up into the braine, doe marveilously comfort and clarifie the instruments of the Senses, and enable them to doe and performe all their proper actions.

The heart is the fountaine of life.

And although the heart in a man, bee as the welspring or fountaine from whom the spirits are derived, because the Arteries come from it, even as sinewes from the braine, and veines from the liver: yet notwithstanding, according to the diversity and nature of the place, they are called by other names, and have other powers appropriate unto them. Of these and all other faculties raigning in man, the principall and originall beginning is at the very principles and beginning of generation, to wit, generative seed, and feminine blood: which be afterward conserved and maintained by nourishments, even as the flame is with oyle: and out of these the spirits proceed.

For the better understanding of all which things, I will particularly set downe the procreation of the spirits, with their nature, power, difference, and effects: beginning first at the powers and faculties naturall. For by their office is it brought to passe, that the meat we eat is concocted and turned into the nourishment of the body. Also there be foure vertues, whereby all living creatures with meat received, are nourished and encreased: The first attractive, the second retentive, the third digestive, and the fourth expulsive. To which vertues or powers, appendent and belonging to all the parts of the body, the first and chiefe originall of the spirits ought to be referred. For first, as soone as the

Foure naturall powers.

meat

meat is minced and chewed with the teeth, it descendeth into the stomacke, being thither attracted, then digested, and made substantiall, and turned to the proper nourishment and encrease of the member. And such part or portion thereof, as serveth not to this use, it refuceth and rejecteth. Here therefore the spirit hath his first beginning. And if nature bee good and strong in this office of digestion, it hapneth thereby that the spirits bee made pure, cleare, and sincere: but if concoction be hindred, or any other distemperatenesse happen, then is the meat altered and changed into vaporous belching, stinking fumes, and fulsome breathing, which ascending up out of the stomacke, disturbe and hurt the braine and minde, insomuch that such persons are easily and quickly provoked to brawling, chiding, strife and discention. For when the humours bee not sufficiently and enough concocted and attenuate, unpure spirits proceed out of them, enforcing a manifest alteration of the state, as well of the body as of the minde. And therefore in any wise, crudity is to be avoided, because it maketh ill humours and troubled spirits, as well of meates of good juyce, as of those that are bad: albeit the diseases engendred by want of concoction of meates hurtfull, be worse, and of more danger. For they cause loathsome smells, and fulsome belchings, and make the body to breake out ilfavourably in every place with scabs, botches, blaines, and mangineſſe.

The office of digestion.

How affections are caused.

Crudity hurtfull.

For when there is abundance of humours in the body, it cannot be chosen, but Agues must needs be engendred of that continuall obstruction and putrefaction: and store of diseases must needs spring out thereof, unlesse those excrements by continuall labour and convenient exercise be purged, and the humours reduced into good blood. For then a sweet pleasant sent proceeding

Oppilation and putrefaction, the originall cause of diseases.

ceeding thereout, comforteth the head, and tempereth, and conveniently moiſtneth the braine. Otherwiſe, if concoction bee troubled, there doe ſtrike up into the head, groſſe and fumy vapours, ſuch as by example we ſee greene wood to make, that is ſmeared and covered over with pitch and tallow. And hereupon it hapneth that the minde ſometime conceiveth ſtrange and abſurd imaginations, yea, ſometimes falleth into dotage, raving, madneſſe, phrenſie, melancholy, fury, or ſome other diſtemperance.

But if the Stomacke doe his part and office thorowly, if concoction be not altogether hindered, and that the paſſages about the Liver, and the other parts of the body, doe give free paſſage to the humours, then the vapours aſcending up into the head, are nothing ſo hurtfull, neither doe they greatly diſturbe and trouble the inward minde: and yet is not a man altogether cleare and free from affections: but they be ſuch (I ſay) as he hath in his owne power, eaſily to qualifie, ſtay, and inhibit. Naturall ſpirit therefore being made of the pureſt aliment in the Liver, is the beginning of the reſidue. For by it is the vitall ſpirit, and the animall alſo nouriſhed, inſomuch that the power or faculty animall, uſeth the ſpirit naturall as an inſtrument to theſe great affections and motions, whereunto (rejecting and little regarding right reaſon) we are many times provoked. For even as in a civill tumult, and ſedicious uproare among the common people, the Magiſtrate hath much adoe to appeaſe and mollifie the wilfull peoples rage and heavineſſe: ſo likewiſe reaſon is not able eaſily to ſubdue the lewd affections, and unbridled motions, that grow by immoderate gurmandize, ſurfet and drunkenneſſe. For who is he, that being thorowly whittled in drinke, doth not beaſtly ruſh into venerous luſt, and filthy deſires? For when the body is bumbaſted

What riot bringeth a man to.

bumbasted with drinke, and belly-cheere, the privities and secret parts doe swell, and have a marveilous desire to carnall coiture.

Hereof it commeth that such persons are delighted with unchaste Rymes, and Songs of Ribaldry, odious to honest eares, and pernicious to the minde, undecent hopping and dancing, unseemely clipping and kissing, and much other filthy behaviour. By this meanes that minsing minion, through her fine and lascivious dancing, caused the head of holy *John Baptist* the forerunner of Christ, to be chopped off: for the Kings minde was so enchaunted with her filthy and pernicious love, that (cleane abandoning all reason and right judgement) he granted to her the head of him, whose wholsome admonitions and counsell he was wont before patiently to heare and well to like of. Which Evangelicall example is a warning to all Noble men, and as many as have the government of Common-weales, that they cruelly rage not against the innocent, neither torment and put to death, such as painefully and sincerely preach the truth, but rather by all meanes to withstand and root out such as be favourers of factions, and enter into any practices contrary to right and conscience, onely to disturbe the publique tranquillity, and to prejudice their Country.

Matth. 14. *John Baptist* beheaded.

Disturbers of publique peace ought to bee rooted out.

The workemanship and frame of mans body consisteth of many parts, and therein, as in the state of a Common-wealth, be conveied many orders and sundry offices. In the Common-wealth there bee the poore Commonalty, lowest in degree, in which number are reckned Drudges, Porters, Saylers, Coblers, Tinkers, Carters, Tipplers, handy Artificers, filthy Bawdes, Butchers, Cookes, Botchers, and such like: next in degree to them, are Marchants and Traffiquers, among whom, some by craft and subtilty, enveigle and deceive

The forme of a Common-wealth.

others of meaner calling and ability: albeit, there bee also of them, which practise their trade honestly and commendably, not by collusion and fraudulent dealing, but by godly and necessary meanes. After them, are the high Magistrates and Peeres of the Realme, who by due administration of the lawes and politicall ordinances, keepe the rude multitude in due order of obedience, and see publique peace and tranquility maintayned. Last of all, are they whose office being of higher authority, doe instruct and traine up the residue in the true knowledge of Christian religion: and to plant in them an undoubted faith, of their salvation at God the Fathers hand, through his Sonne Christ. The like order, comelinesse, and agreement is in the body of man, wherein every part doth properly and orderly execute his peculiar office. And hereupon Saint *Paul* by example of the harmony, and agreement of mans body, and all the parts thereof, taketh occasion to perswade and exhort every man to doe his office and duty; and carefully to labour in his vocation. For all the members of the body be so linked and knit together, and such participation and consent is betweene them, that if one of the smallest joynts, or the little toe bee hurt or pained, the whole body is distempered and out of quiet. And thus, (as *Chrysostome* saith) if the foot or one of the fingers ends be pricked with a thorne, or other sharpe thing, all the other members are joyntly grieved as well as they, insomuch that the head, which is the honourablest part of all other, stoopeth to behold it, the eyes looke downe, the hands offer their diligent service to pull out the pricke, and to binde up the wound. So likewise there is no part of the body, which in such case desireth not to helpe his afflicted fellow member.

1 Cor. 12.

Members of mans body.

Aptly therefore and very properly (as *Livius* witnesseth) did *Menenius* the Orator for example, use this perswa-

Lib. 2. Decad. 1.

perſwaſion, at what time the common people in a civill broile, rebelliouſly diſobeyed, and ſtubbornely maligned the Senators and Nobility: likening this their jarring and diſcord to the ſeditious contention and falling out of the members of mans body among themſelves.

By which witty deviſed fable, he perſwaded them to forſake their mad enterpriſes, and to returne every man in peace home to his owne houſe. For as in the body, ſo likewiſe in a Common-wealth, mutuall ſedition, and civill variance tendeth to the ſpoile and overthrow of the whole: but contrariwiſe, Concord keepeth and upholdeth all things, and preſerveth as well the Common-wealth, as the body of man, in perfect ſtay and order.

How friendly they all doe agree together, and how of ſo many parts, every member doth performe his office and duty, every man in himſelfe by experience ſeeth. For there is no part nor member thereof (be it never ſo ſmall) but it carrieth with it, not onely a comely ſhape and proportion, but alſo otherwiſe ſerveth for ſome neceſſary uſe and purpoſe, of the whole body, and every part thereof.

No member in the whole body, but it ſerveth to ſome neceſſary uſe.

And firſt to begin from the loweſt to the higheſt. The Fundament, Entrailes, Stomacke, and Liver procure the ſuſtenance and health to the chiefe members, by whoſe helpe and miniſtery, the meat being throughly digeſted, is proportionably diſtributed by the veines, unto every ſeverall part of the whole body. But if the Entrailes (appointed for the concoction of nouriſhment) be weake and feeble, or if any other impediment or fault be in them, whereby the meat concocted cannot have due recourſe and paſſage to nouriſh the body, then doth all goe to wracke, and turne into corruption, miniſtring matter and occaſion to Agues, and all other kinde of diſeaſes. Which by certaine tokens may

Signes whereby to know when a man is not well at ease.

partly be knowne and felt aforehand, that a man in such case commonly loatheth his meat, hath a puling stomacke, and is enclined to gaping, vomit, stretching, and stifnesse in his body.

And becauſe the ſpirits exhaled by humours, doe participate with other qualities, and thereby diſtemper the braine, it commonly hapneth that ſuch perſons become thereby wayward, teſty, and very eaſily carried into ſundry other affections of the minde. For naturall ſpirit being cauſed in the liver, cannot bee made pure, neither attenuated into ayrie ſubſtance, unleſſe that viſcouſneſſe be clearely purged, and free from all affection.

Vitall ſpirit.

But vitall ſpirit hath his originall procreation and beginning of the naturall, which is ſpred and diffuſed from the heart by Arteries into all the body, and frameth in man divers manners, according to that groſeneſſe or ſubtilty which it receiveth: partly of the nouriſhment, and partly of the condition of the ayre, and

Northerne people,

ſtate of the region. So, they that dwell Northward, and in cold regions, by reaſon of groſſe blood, and thicke ſpirits, are ſeene to be bold and full of venterous courage, rude, unmannerly, terrible, cruell, fierce, and ſuch as with very threatning countenance, and menacing words, make others to ſtand in feare of them. As concerning any dangerous exploit, they are not a whit afraid to hazard their bodies in the adventure of any perillous extremity. Which courage and diſpoſition of nature, is not to be found among the people of *Aſia*: for they bee but meere meycockes, and perſons very effeminate, ſhrinking at the leaſt miſhap that hapneth, and with the ſmalleſt griefe and feare that can be, their hearts faile them, and they as white as a Kerchiefe. Which difference of minde and ſtomacke, *Lucane* in the hurliburlies of the civill warres, in theſe Verſes expreſſed and uttered.

Suole

Such as in th' East and scorching Clymes Lib. 1.
are bred by course of kinde,
And Countries influence, meycockes soft
by daily proofe wee finde.
The North, that cold and frosty is,
such weaklings none doth breed.
The folkes there borne no warres can daunt:
of death they have no dread.
In this their error happy they,
whom greatest feare of all,
(Of death I meane) cannot affray,
nor courage once appall,
They recke not they, what brunts they beare,
they feare not enemies blade,
These Lads dare venture life and limme,
in manly Martiall trade.

For whatsoever they bee that have thicke grosse blood, have consequently corpulent and strong spirits, and hereupon it groweth that they will beare a grudge in memory a long time, and not easily forget those motions and headinesse that they once take: and hereupon also it hapneth that many of them being wounded or hurt in fight, upon the sight of their owne blood, doe run upon their enemy more fiercely and egerly, and bestow their blowes more vehemently then afore. Grosse blood.

But they that have thin blood, have also slender spirits, and such as soone passe away. Thin blood.

Such are soone angry and at the first very raging, but by and by their anger is aswaged and cooled, and as soone as they have a wound, or see their owne blood, they are ready to faint and fall downe.

But to know how to qualifie, bridle, and subdue those great affections and motions of the minde that are

engendred by great heat of the ſpirits, I judge it not amiſſe for every man, to ſearch out, by what kinde of ſpirit he is moſt led, to what motions in dealings hee findeth himſelfe moſt endangered, how fervent or how remiſſe the agitations of his minde be.

For by this meanes may thoſe things that conſiſt without mediocrity, be reduced and brought to temperateneſſe and moderation. Now this diverſity of ſpirits, out of which ſpringeth ſuch and ſo great diverſities of natures and manners, conceive and take ſundry alterations at the humours. Thus the ſoule, although it be ſingular, and as *Cicero* termeth it *Vnigena*, yet bringeth forth ſundry and manifold actions, according to the nature of the ſpirits, and differences of the inſtruments.

Whence the diverſity of natures commeth

Hence commeth ſuch and ſo great variety and diverſity in the thoughts, deſires, affections, actions, and perturbations in mens mindes, inſomuch that reaſon and diſcretion without a ſpeciall aſſiſtance of heavenly grace, can ſcarcely tame and repreſſe the ſame.

For when the naturall and vitall faculty, together with the naturall and inward ſpirits waxe ſomewhat ſtrong, and partly by abundance, partly by the quality of meat, and nouriſhment, have attained ſtrength and power: they reject and caſt away the bridle of reaſon, and draw the ſpirit animall alſo (for they be all derived out of one fountaine) into their faction and diſordered rebellion. Whereby it hapneth, that when any lewde device or wilfull thought ariſeth in the minde of man, he is prone enough to run into diſſolute riot, libidinous luſt, filthy and ſhamefull pleaſures: and if he fortune to eſpy any pretty Wench, or beautifull Damſell, that liketh his fantaſie, his minde is ſtraightwaies enflamed and ſet on fire with unlawfull deſire of her perſon, for the ſatisfying of his unbridled concupiſcence: and by reaſon of the ſtore of humours and concourſe of ſpirits

Rebellion in the body.

Lewde thoughts.

reſorting

reſorting thither from every part of his body; his privities undecently ſwell, and his member of generation becommeth ſtiffe, ſo that many times it hapneth, mans minde to be overcome and drowned in fleſhly concupiſcence, unleſſe by the ſpeciall grace of Almighty God, and by meditating upon the wholſome Precepts expreſſed in his ſacred Word, hee ſtoutly withſtand the ſummons of ſuch naughty deſires. This promptneſſe and inclination to evill, is naturally ingrafted in man. *The imaginations and thoughts of mans heart,* (ſaith *Moſes*) *are onely evill and prone to wickedneſſe, even from their youth and firſt beginnings.* But the bleſſed and moſt comfortable comming of Chriſt tooke away this blemiſh, who by his precious death, and glorious reſurrection, aboliſhed the calamity, and cancelled the bonds of that miſery, whereto *Adams* tranſgreſſion had brought us. Gen. 6. & 8.

The conſideration whereof ought in the mindes of all men to worke thus much, that becauſe their ſpirits are provokers and prickers forward both to vices and vertues, every one ſhould with more carefull conſideration and heed, attend and looke to conſerve and governe them orderly.

And although the Animall Spirit be more excellent then the other, and before the reſt in dignity, yet in order it is the latter. For out of the naturall, which reſembleth vapour, and proceedeth by vertue of the liver, from blood, it produceth the vitall which is of Aery nature, and miniſtreth unto it nouriſhment. And the vitall doth procreate the Animall, which by reaſon of his thinneſſe and ſubtility is airy. For it being laboured, prepared and made in the contexed net, cells, and cornery ventricles of the braine, is greatly with ſweet ſmells nouriſhed, and with fragrant things refreſhed and cheriſhed. From it is fetched and derived Spirit animall.

all

all the power and faculty which the ſoule hath, and from it doe all actions iſſue and proceed, making the ſame appliable to all functions. Well worthy therefore is this animall ſpirit deemed the proper inſtrument of the ſoule to all the ſences, for maintenance of moving and nimbleneſſe, and for preſervation of the ſtrength, and firmity of the Muſcles, and Sinewes: for it tranſporteth and diffuſeth his vertues and powers (as the worke-maſters of actions) into the Sinewes that have the power of feeling and moving.

All the inſtruments therefore of the Sences, indued with this power and vertue of the Spirit animall, attaine thereby ſtableneſſe, for the atchievement of their functions and charges: as for example, If the wayes and paſſages whereby this ſpirit ought to goe and have paſſage, be ſtopped and affected, the power of moving and feeling is taken away, as we evidently note and ſee to happen in the Apoplexie, Palſey, Tetanus, and many diſeaſes moe. And this ſpirit animall is conveighed into the Sinewes, even like the beames of the Sunne thorow a cleare ſhining glaſſe. And even as a fiery heat pearceth and entreth into a glowing hot iron, that is very hard, inſomuch that the ſame therewith becommeth ſoft and tractable: ſo doth the ſpirit that is fineſt and thinneſt, ſlylie ſlide into the Sinewes. All things therefore that need feeling, moving, and agility, require the force, ayde, and power of the ſpirit animall: As thoſe that by nouriſhment are to be maintained, continued, and kept, require the naturall and vitall faculties and ſpirits. He therefore that would preſerve his ſpirits undamnified, and them make moſt ſincere and perfect, muſt endeavour at any hand to keepe his body in right good plight and order.

12. *Mesh.* For as *Gallen* witneſſeth: The keeping of a good temperament and order, is a ſingular ayde and helpe to

conſerve

conſerve the naturall faculties, and to cherriſh the ſpirits. And as unkindely blaſts and uncouth whirlewindes, doe ſundrywiſe affect our bodies, and not of men onely, but alſo of Beaſts, Corne, and Plants, either through their too much moiſtneſſe, or too much drineſſe, or finally by their nipping cold, or parching heat: Even ſo the ſpirits within us, either through their abundance or quality, engender and bring forth ſundry affects in us, and manifeſtly alter the ſtate as well of body as of minde. For where the ſpirits be groſſe, thicke and cold, it hapneth the minde to be overclouded, and (as the dimmed Sunne) not to ſhine bright out. And this is the reaſon that perſons in this ſort affected have duller wits, and blunter capacities. For proofe whereof, we are to ſee and conſider, ſuch as are borne and bred neere to the Pole Articke and Icie Sea, who for the moſt part are very huge and ſtrong bodied, but for wit and learning, meere Dolts and Aſſeheads: albeit this Nation through the great care and ſingular wiſedome of the moſt noble Prince *Ericke* King of *Sweden*, is now trained to more civill order, and have their mindes with goodly qualities right vertuouſly adorned.

Ericke King of *Sweden*.

But ſuch as have their ſpirits moderately cold, are perſons conſtant, ſtedfaſt, and faithfull to deale withall, and every thing which they attempt, is adviſedly and earneſtly done, ſo that lightly they will not ſtart from their once conceived opinion, but by reaſon of their coldneſſe and faintneſſe of heat (except induſtrious education cauſe the contrary) commonly they be not very quicke-witted, nor of very preciſe judgement, neither yet crafty and deceitfull, nor ſuch as by ſubtile drifts and wilineſſe, ſeeke to ſupplant and undermine their enemy.

Germans.

But they that have moyſt ſpirits (ſo that the ſame be moderate) either by the nature of the region or quality

Hollanders,

of the ayre, where they dwell, are quicke and ready conceivers of any thing, but not long retayning the same in memory, but forgetting as quickly, as they conceive speedily.

Hollanders forgetfull and sleepy.

Even like to very moist and soft waxe, that will not easily take any print or forme. And therefore they bee oblivious, sleepy, unapt to learne Arts and occupations, dull-witted, and grosse-headed: and as they have bodies burly, bigge and moist, so is their memory ill and forgetfull, which judgement is also to be given of those bodies which be constituted in a vehement drinesse.

Old men and children forgetfull.

And hereupon it commeth, that old men by meanes of their drinesse joyned with coldnesse, are oblivious, and so are children likewise, by reason of their too much moistnesse. And these qualities make men also fearefull, timorous and faint-hearted, in repulsing and suffring mis-haps and adversity, which is a thing peculiar to women-kinde.

Education altereth nature.

Notwithstanding, education, institution, and discipline, altereth the usuall nature, and ordinary conditions of every Region: for we see the common sort and multitude, in behaviour and manners grosse and unnurtured, whereas the Nobles and Gentlemen (altering their order and dyet, and digressing from the common fashon of their pezantly Country-men) frame themselves and theirs to a very commendable order, and civill behaviour.

Zelanders.

But if this moistnesse be with measurable heat somewhat warmed, as it is in them which dwell in plaine and open Countries, where few Trees grow, as in *Zeland*, where commonly in winter the people bee grievously nipped with cold, and in Summer scorched with parching heat, those Country-men (I say) as they have bodies bigge, strong, toyling, painefull and laborious, burly limmes, boisterous members, and rough skinnes:

so

so likewise have they mindes stubborne, churlish, testy, uncourteous, clubbish, and unmannerly: Notwithstanding they be of judgement sharpe, and of industrious forecast: for trade of Merchandise very ready and skilfull, and in their dealings right wary and circumspect. The rest of the Low-country folkes, being better stored with Trees overshading and defending them from windes, and which dwell in soyles of wholsomer ayre, wherein is lacke neither of pleasant running Rivers, or delightfull Springs of fresh water, to fructifie the same, are of milder nature, and not so blunt as the others, but of them some bee wiser and fitter to atchieve any waighty matter then other some be. So the *Flemings* for pithinesse in their speech, and subtillity of invention are very excellent.

The nature of such as bee borne and bred neere the Sea.

Flemings.

Brabanders setting aside all sterneneſſe and severity, with their decent merry natures, and friendly courtesie, win the hearty good wills of men: yea, with a certaine pleasant grace, facility of speech, and allurements of words, they ordinarily enterlard their gravity.

Brabanders.

But if the brest and braine bee endued with a spirit perfused with temperate moisture and heat, such as be of that speciall constitution, are in their dealings watchfull, sharpe, industrious in forecast, quickness of wit, industry of nature, excellency of learning, notable utterance, and flowing eloquence, surpassing other men. Finally, such persons will beare in memory a long time things past, and will not lightly suffer any grudge to grow out of remembrance. And if any wrong be done unto them, they will revive the memory thereof after many yeeres: yea, so desirous be they of revenge, that they will not forget a private grudge or offence even among themselves. Which affection I doe ascribe unto heat, which doth so exceedingly exulcerate and distemper their mindes with indignation, that humour

Italians.

Italians will covertly beare a secret grudge in minde a great while.

and moistnesse is not able to allay, quench and qualifie it. So unstayedly for the most part bee the mindes of this people carried with wilfull motions, some-while inwardly and closely keeping within their owne brests their conceived devices, and some-while openly to the world, bursting out in hot tearmes of outrage.

Pers. Sat. 5.

With choler hot, and raging fits
their brests so boyle and swell:
That Pipkins full of purging drugs,
can neither quench ne quell:

English-men.

Neere approaching to them in quality (but yet somewhat differing) are Englishmen: who being of heat more weake and lesse boyling, (as the which is well entermedled, overcome and qualified by moistnesse) are of stature comely and proportionable, and of body lusty and well complexioned: But to the studies of humanity, not so greatly given, and in exquisite Arts not so well furnished. But if they hold on their course as they begin, I meane, to apply their mindes to worthy and excellent matters, their dexterity for the attainment of any notable atchievance surpasseth, and their forwardnesse to any Arts or Mysteries, is found to be right apt and inclinable. And because they have somewhat thicke spirits, slenderly perfused with heat, they will stomacke a matter vehemently, and a long time lodge an inward grudge in their hearts, whereby it hapneth that when their rage is up, they will not easily be pacified, neither can their high and hauty stomackes lightly bee conquered, otherwise then by submission, and yeelding to their minde and appetite onely.

English-men and Scots have great stomacks and angry.

Irish-men very patient and gentle, not given to anger nor wrath. Spaniards.

But if the spirit through heat of the heart, and quality of the ayre or region, be very hot, it likewise bringeth forth and causeth hot and quicke motions, yet such as

by

by reason of their tenuity and thinnesse by little and little will be cooled. And this is the cause, that some of them when their blood is up, will rashly and unadvisedly attempt any thing, and not care for any perils, so they may bring to passe, what their desire is to compasse. Also when they conceive in minde the doing of any thing, as they be at the beginning, marveilous wilfull, and too too heady with might and maine to set forward their purpose, hardly admitting any counsell to the contrary: So againe, their mindes many times be wavering, unstedfast, and unquiet, except their inclinations by the reyne of reason be the better bridled.

Their fickle and unsteady heads,
now this, now that devise:
They floate in fancy to and fro,
and wrangle sundry wise.

Virgil. lib. 4. Eneid.

Which thing is commonly incident to angry persons, and such as be desirous of revenge, and to such also as have somewhere fixed their love inordinately, whose mindes floting and ballancing up and downe with variety of fantasies, are easily and quickly carried hither and thither, by affection, neither stedfast nor advisedly resolving upon any certaine resolution. But this Country borne people, if they earnestly frame themselves to the attainement of any Arts (though the same be never so hard and curious) yet doe they profit in the same wonderfully, and carry away great commendation.

Spaniards have good wits.

Such as have thin spirits temperately hot, have sharp and ready wits, and prompt and flowing utterance: upon whom also these gifts of nature are bestowed, that for device and invention they be very sharpe and ingenious: for brave setting out and beautifying of a matter,

Frenchmen.

Frenchmen prompt and ready witted.

ter, plentifull and copious: and such as for the explaining of their meanings and purposes, have talke and tongue at will. And as touching the inward inclination of their mindes and manners, they be lively fellowes, lusty, dapper, nimble, lacking no grace of pleasant gesture. Many of them which lacke good bringing up, and have not beene trained in learning and civility, are of disposition, wavering, unconstant, captious, deceitfull, false-hearted, desirous of alterations, and tumults, bablative, and full of much vaine tattling: in consultation, and counsell so subtill and crafty, that whatsoever they once conceive in minde, or purpose to doe, without delay that doe they judge best, forthwith to be enterprised, and out of hand to be atchieved: and whereunto soever they addict their mindes, therein prove they right excellent.

Seeing therefore, the diversity of spirits, and the differences of wits and manners proceedeth of the condition and nature of the Place, Ayre, Country and nourishment, let every man foresee in himselfe, which way he may best provide for the maintenance of his health, and to shun all such things, as may in any wise harme, annoy, crush, or empaire either his health or spirits.

Good dyet and wholsome ayre

It is therefore most expedient to observe the best order of diet, and life that conveniently may be followed, and to live in the wholsomest ayre.

For these be the things that restore health when it is decayed or empaired, and which make the spirits most pure and sincere. For if the body doe abound and be full of ill humours, if the spirits be unpure, and the braine stuffed full of thicke fumes, proceeding of humours, the body and soule consequently cannot but suffer hurt, and be thereby likewise damnified.

Hence proceedeth (as from the very cause) such roving dotage, and distraughtnesse of right wits, hence

issueth

issueth blockishnesse, foolishnesse, madnesse, and fury, in so much that they thinke sometimes to see those things that are not before our sences to see,and to heare such words as no man speaketh. For imagination in them is marred, common sence (which judgeth and discerneth all things) is prejudiced, memory decayed, sight dimmed, their eyes dazled, and all the faculties of the soule (that is to say) all the naturall powers,whereby it accomplisheth all his functions, are infeebled, and performe their offices, duties, and operations both faintly and remissely.

But if the spirit animall be perfectly pure and ayrie (such as is the sent of blood exactly laboured) not onely the sight of their eyes is cleare and good, but all the other sences both externall and internall are perfect, and performe their functions and ministeries orderly,duely, and conveniently.

Of the Spirit universall generally inspired into the whole world, and all the parts thereof. Which being from God above breathed and put into man, infuseth and inducth his minde with speciall and peculiar gifts.

And by the way also in this Chapter is entreated of good and ill Angels, which being entermingled with the humours and spirits, cause sundry changes and mutations in mens mindes.

The third Chapter.

THat power of the spirit which is infused and breathed by God above into these lower bodies, is it, that disposeth and moveth this frame and masse of the world, Spirit ture.

world, fostereth, strengthneth and cherisheth all that is within the compasse and Cope of Heaven contained, stretching and extending his force farre and wide. For why, this governeth and ruleth all things, maketh all things fruitfull, and unto the same imparteth vitall heat. Neither is there any cause why a man should thinke or perswade himselfe, that there is any other power able to doe these things, then that spirit, by whom from the very beginning, the world and all such things as are visibly seene with the eyes, and sensibly perceived by the sences, were brought into so comely and beautifull order. *For by the Word of the Lord, were all things made, and by the breath of his mouth, all the comelinesse, beauty, and furniture thereof. For hee doth maintayne and strengthen all things, and giveth power unto every thing to encrease and multiply in their owne kinde, and so maintayne and conserve themselves.*

The spirit of the sences.

Psal. 33.

Gen. 1.

Iohn 1.

Thus the wonderfull Creator of Nature, by his Word and Spirit, put into all things that were created a power procreatory, and the order of their encreasing, and propagation, for continuance of their kinde, posterity and succession: that is to wit: The Spirit of God being diffused into every creature, sustaineth and maintaineth Plants, and all living creatures, as well man as beasts, by whom they live and have their being. There is nothing therefore in the whole World, but it feeleth the strong power of God, and is satisfied with the plenteousnesse and fulnesse thereof. For when Heaven and Earth were made, and the first Elements, that is, the first beginnings of things constituted, the Spirit of God moved upon the waters: that is to say, made moist and liquid matter (otherwise barren) to be fruitfull.

The very meaning of which saying, *Basil* surnamed the Great, did very well and lively expound in these words:

words: The Spirit of God (saith he) moved upon the top or upper face of the water. That is to say, did nourish and give a vitall fruitfulnesse, and a quickning Seule to the moist Element, and to all other Creatures, in such sort, that all things with the Spirit of God were moistned and warned, even as a Bird or Fowle that sitteth upon her Egges, who giveth vitall power and heat to that whereupon she doth sit and cover. *Hexa. lib.*

An example whereof we are to take at a Hen, which giveth life unto her Egges, and bringeth out from thence the shape of a perfect Creature. Now whereas the Spirit of God is said to swim upon the waters, or to rest upon a moist Element, this is to be understood of the fecundity that is infused and put into it. But whereas the universall nature of things, and all Creatures that breathe and have being, doe enjoy this gift of Divine Spirit, and through the vertue thereof have their essence, yet namely and above all others, Men by singular priviledge, and speciall prerogative are fully endued with all things, and have their mindes taken out of a portion of Gods owne Spirit, as *Cicero* saith, or rather according to the testimony of the holy Scriptures, have received the breath of life, and an Image after the similitude of God himselfe. The Poet *Ovid* had from the *Hebrewes*, a little sparke of understanding touching this opinion, and that did he utter in these Verses. Gen. 1.

Gods Spirit within us worketh still,
His motions in our hearts wee finde.
This sacred Seed directs our will,
And with his power enflames our minde.

Lib. 3. de Arte Amandi.
Lib. 6. Fast.

Which sentence Saint *Paul* being studied in a more heavenly kinde of Philosophie, went about to inculke into the minde of the *Athenians*, with intent to draw

them from their old rooted superstitions and inveterate errors, and to perswade them in beholding the goodly frame and beautifull workemanship of the world, with all the furniture and ornament thereof (wherein Almighty God sheweth out to all men a taste or proofe-piece of his Divinity) thereby to acknowledge his Divine power, and by seeing his workes, to agnize his Omnipotency.

Acts 17. For in this sort he preacheth unto them, *God which made the world, and all that are in it, and is Lord of Heaven and Earth, dwelleth not in Temples made with hands, neither is worshipped with mens hands, as though he needed any thing, seeing hee himselfe giveth life and breath to all men every where. For in him we live, move, and have our being, as a certaine of your owne Poets saith, for we are also his generation.*

Aratus in Pheno.

Now, man at the hands of his Creator being furnished with such excellent gifts and garnishments of minde, as first to be endued with a naturall and internall spirit, and then to be moved and inspired with a Divine Spirit, hath also (notwithstanding) externall spirits recourfing into his body and minde. Men of old time called them by the name of *Genij*: the Bookes of the holy Bible termeth them (in respect of their office and ministery) Angels, which is as much to say as Messengers: because they bring the Commandements and Will of God unto us. Saint *Paul* calleth them, ministring Spirits, appointed to certaine offices and purposes, and to minister for their sakes which shall be heires of Salvation. *Cicero* & others that never knew God, nor religion aright, calleth thē familiar or domesticall gods, having under their protection the care of mans life and safety, and giveth them the name of *Lares* or *Penates*, or *Dij Tutelares*. And of them they make two sorts, the good Angels, and the bad: because the good pricketh a

Angels.

Hebr. 2.

Lares.

Good Angels.

man

man forward, to grace, goodneſſe, vertue, and honeſty: the other eggeth him to lewdneſſe, miſchiefe, ſhame, villany, and all kinde of looſe diſhoneſty. For this is their onely drift, and pretence ſpecially, to plunge a man in as much miſchiefe as they can, and draw him from God as farre as may be. Ill angels.

Now for as much as Spirits be without bodies, they ſlily and ſecretly glide into the body of man, even much like as fulſome ſtench, or as a noyſome and ill ayre is inwardly drawne into the body: and theſe not onely incenſe and pricke a man forward to miſchiefe, but alſo like moſt peſtilent Counſellers, promiſe to the party reward and impunity. By this meanes the wily Serpent enveigled *Adam*, ſaying, *Youſhall not die therefore, but yee ſhall be as Gods, knowing good and evill.* For the Devill (having his name hereof) is moſt ſubtill and crafty, and lacketh not a thouſand ſleights and policies to bring a man to miſchiefe: Yea his fetch is ſlily to inſinuate himſelfe into our mindes, cogitations, counſels and wills, albeit it is not eaſie for him to bring his purpoſe about, for ſo much as God alone knoweth the hearts of men, and unto him onely bee all our devices and thoughts open and manifeſt. *Hee is* (ſaith *Paul*) *the diſcerner of the thoughts and of the intents of the heart: neither is there any Creature which is not manifeſt in the ſight of him: but all things are naked and open to his eyes.* Which thing alſo *David* declareth: *God* (ſaith he) *is the tryer of the very heart and reines.* That is to ſay, hee perfectly ſearcheth out and knoweth all things, findeth a way into the moſt ſecret corners and innermoſt places. And he bringeth in an example, taken from the intrailes that bee fartheſt off. For there is nothing in mans body, inwarder then the heart and reynes: in ſo much that the concocted meat muſt bee conveied by many crooked by-wayes and windings, before it can be

Dæmon à ſciendo.

2. *Para.* 26.

Hebr. 4.

Pſal. 7.

brought thither. Furthermore hee ſpecially nameth thoſe parts, for that out of them chiefely the thoughts and cogitations of the minde, and all licentious luſts and diſſolute deſires doe proceede and ſpring, which are not, nor cannot lye hid, or uneſpied of God.

How the Devill learneth the thoughts of men.

For ſo much therefore as theſe Devils be ayrie ſpirits, and as well by long uſe and practice, as alſo by policy of nature, are of great experience, and by long triall know much : even by conjectures and tokens which they eſpy in the eyes, countenance, geſture, and other motions of the body of man, they ſlily gather and geſſe the inward diſpoſitions and thoughts of the minde, which to a man of great experience and wit, is no great hard matter to doe. And therefore even as lewde and deceitfull merchants practiſe all wayes and meanes to ſpoile others, leaving no occaſion unattempted, to circumvent and catch them at unwares and unprovided. *So likewiſe the Devils lie in waite to catch us at a vantage, and the godlyer any one in converſation of life and manners is, the buſier and earneſter are they with their poiſon to ſting him.* In ſuch ſort, the Devill was not a whit afraide by all manner of ſhifts to tempt even Chriſt himſelfe, thinking to have perſwaded or inveigled him with Ambition, Gluttony, or deſire of rule and Soveraignty. Neither was he aſhamed to aſſault *Paul* alſo, partly carrying him into a boaſting and pride of minde above meaſure, and partly by incenſing his adverſaries with ſpightfull rage and cruelty againſt him.

One man a Devill to another.

An old Proverbe, Where God hath his Church, the Devill hath a Chappell.

Matth. 4.

2 Cor. 12.

Iob 30.

The holy man *Job* alſo was wonderfully ſhaken up, and driven to ſuffer the violent brunts of his moſt terrible temptations : but God, who rewardeth and recompenceth all things, made an end of that conflict, preſcribing the Fiend his limits, how farre he ſhould extend his tyranny. Whereby we are to learne and underſtand, that Devils can nothing prevaile againſt us, neither

How farre Devils are able to hurt us.

ther doe any further harme to us, then it pleaſeth God to ſuffer and permit them to doe.

Now, albeit their uſe and faſhion is, many and ſundry wayes to aſſault men which way to hurt them, yet ſpecially they ſeeke and try all ſuch meanes as they can, to vanquiſh and ſeduce them, with thoſe inclinations and properties that are peculiar, naturall, and indifferent to all.

Thus doe they incite and egge thoſe that abound with blood, and bee ſanguine complexioned, to riot, wantonneſſe, drunkenneſſe, waſtfulneſſe, prodigality, filthy and deteſtable loves, horrible luſts, inceſt, and buggery. Them that be Cholericke, to teſtineſſe and anger, to brawling and chiding, contention, rayling, quarrelling, fighting, murther, robbery, ſedition, diſcord, and to put all theſe in proofe and practice, they will miniſter many allurements, and ſundry occaſions. Them that be Melancholique, unto envy, emulation, bitterneſſe, hatred, ſpight, ſorcery, fraud, ſubtilty, deceit, treaſon, ſorrow, heavineſſe, deſperation, diſtruſt, and laſt of all, to a lamentable and ſhamefull end. Them that be Phlegmaticke, they helpe forward to ſloth, drowſineſſe, bitterneſſe, ſluggardy, ſlackneſſe, ſleepineſſe, retchleſſe unheedineſſe, and to a deſpiſing of all vertuous and good exerciſes.

Humours give occaſion to vices.

And furthermore as pure ſubtile ayre breatheth into living Creatures, and into greene herbes, a lively and wholſome ſpirit: ſo likewiſe the good Angels impart wholſome ayre, and with a pleaſant ſweet inſpiration refreſh our inward mindes.

Againe, as a peſtilent winde induceth ſickneſſe and infection: ſo doe evill ſpirits exhale and breathe out a peſtiferous poiſon, and to the mindes of men bring miſchiefe and deſtruction. For by them came the firſt ſpot, ruine and deſtruction of mankinde, ſo that there was

Sapient. 1.

no other way to bring him to his first excellency, dignity and perfection, but onely by that most wonderfull Restorer, Christ. And becausé the imbecillity and weakneſſe of mans nature is such, that he is not able to withstand the subtile ambushes and devices of this his most raging enemy Satan, Christ being ascended into Heaven, caused to be sent downe a Comforter, to hold us up, and give us invincible courage against all the Devils crafty suggestions. This is he that inspireth into our mindes sundry good gifts, assuring us of the good will of God towards us, and shaking away all distrust, bringeth us by Christ unto the Father. For hee stirreth up and comforteth our mindes, and encourageth us in such sort, that boldly and with an assured trust, wee dare to hope and aske all things of him, and cry unto him for helpe, by the name of Father. Moreover, the Spirit which God hath inspired into our hearts, doth certifie and witnesse with our spirits, that wee bee his Sonnes, and Heires, yea Coheires with Christ. The Spirit of God therefore, confirming our mindes, doth engraffe in us faith, grounded upon the Word of God, which faith engendreth an assured trust and confidence toward him, with an undoubted hope to obtaine his promises.

Gen. 2.

What the holy Ghost worketh in us.

Gal. 4.

Rom. 8.

And forasmuch as these vertues be not idle, they doe produce and bring forth most plentifull fruits of charity, to the performance whereof, the holy Ghost the Comforter, with his strength armeth us, and with his ayde protecteth us in the truth, to continue and persevere constant, stedfast and immutable, without being seduced and carried lightly into erronious opinions and superstition: which is nothing else (as *Eusebius* witnesseth) but a false and counterfeit shadow of true Religion, grounded upon no sound doctrine or foundation of Scripture: In this sort according to the saying of the Poet *Horace*.

Faith bringeth forth workes.

De preparat. Evang. lib. 1.

Superstition.

Most

Most of us Poets old and yong, Art. Poet.
Mistake for vertue, vice and wrong.

With cloake of vertue clad is vice, Iuvenal. Sat. 14.
deceyving many one:
By bearing face and outward shew
of honesty alone.
Severity it counterfeits,
in deed yet nothing lesse:
Behaviour, countenance, rayment, gate,
all smells of vertuousnesse.
Yea borrowed names of honesty,
and vertue given bee
To vices: as, the cancred Chuffe,
and Snudge with wealth and fee,
Is counted one that given is
to thrift and husbandry.

And it oftentimes falleth out (saith *Cicero*) that many in seeking after the best things, misse their purpose, and are deceived, not so much upon will, as by mistaking their way, and using a wrong course. Thus doth Saint *Paul* deeme the Iewes not altogether forlorne, and estranged from godlinesse, but led with a certaine ferventnesse and zeale to God-ward, although not according to knowledge: so that they doe not altogether erre in their affection toward godlinesse, but rather upon ignorance and lacke of better understanding: and because they goe blinldy to worke, and faulter in their dealings without any judgement, they are destitute of the Spirit of God. Within the levill and danger of this vice, are all they, that obstinately either maintaine, or wilfully suffer any old inveterate errors, and such as can abide nothing of all that to be altered, which by little and

Tuscul. 3.

Rom. 10.

Zeale without knowledge.

and little hath crept into use, and by custome had some continuance. Which men if they had within them this bounteous spirit, no doubt there would not be such diversity of opinions and doctrine in mens mindes as now there be. But let no man thinke these things to be superfluously spoken, or cleane beside the purpose, neither let him lay in my dish this saying of *Horace.*

In Arte Poet.

A Flagon first began,
Why comes now out a Pitcher small,
or little pretty Can?

For the heavenly Spirit is the guide and governor of the spirits of mans body, which are then more qualified, quieted, and kept under better order, when they be governed and led by the conduct and direction of this Spirit. For if they once begin tumultuously to ruffle and stirre up sedition within the body,

Aeneid. lib. 1.

This Spirit their fumish fits restraines,
And them to quiet order traines.

Of the Elements of humane body, and of the first qualities and beginnings of generation, whereof man consisteth and is made.

The fourth Chapter.

ALl the Complexion and temperament of mans body proceedeth from the powers of the Elements, and not of the Humours: and of them is the whole body tempered and compounded.

4. Elements.

The Elements be in number foure. Fire, Earth, Ayre, and

and Water, and unto them are appendant so many qualities: Hot, Cold, Moist, Dry: which of the Ayre encompaling us, and of our meates nourishing us, doe take and conceive either profit or harme. For being either in excesse or defect, the qualities are depraved and corrupted, and through their corruption engender many and sundry diseases.

But the things which dispose and affect our bodies, are (saith *Gallen*) of two sorts: the one, taking his beginning even at our Nativity and birth, derived and issuing from the very principles of Generation, as from a root, which possibly cannot be avoyded: the other, such as man may decline, as things estranged from our bodies, not naturally in us engrafted, but externally happning, and yet (nevertheless) such, as are as apt and ready to disquiet and annoy our bodies, as those that bee naturally planted in us. And these be meat and drinke, wherewith we restore all such over-dry or over-moist substance, as to the body is requisite. And these twaine, if they be either immoderately taken, or be corrupt and unwholsome, they doe engender great store of excrements, and sundry diseases. Next unto these is the Ayre, that compasseth, and on each side environeth us, which being either extremely hot or dry, or overmuch moist or cold, causeth and enforceth a manifest alteration in the state of the whole body.

Tuend. valet. lib. 1.

Meat and Ayre alike necessary.

But to come somewhat neere, and more aptly to declare this matter: it is to bee understood, that the very beginnings of mans nature, and principles of his Generation, is feminine blood and Seed generative. The one as it were of certaine apt, convenient, and tractable matter, like moist clay, or soft waxe, is ready to fashion out, and proportion any thing that the workeman employeth it unto: And the Seed is, as it were the workeman himselfe. Both these things consist and are made

of the same generall Elements, and containe within them the qualities above specified: but the difference among themselves is in the order and measure of their temperament. For in the seed, there is more of fiery and ayrie substance, that is to say, it is partaker of æthereall Spirit. In the blood, there is more of watry and earthly: albeit in this last, the heat is above cold, and moist above dry. For we may not say and affirme, that blood is dry, like bones, but to be moist. Now is seed dryer then blood, and yet it is also moist, fluible and liquid. Thus on both sides, the originall of mans generation proceedeth of moist substance, and yet so, that thence is laboured and made other parts of the body that be dry, as Sinewes, Veines, Arteries, Bones and Grissles. Now, that which in the wombe is conceived, and together of those principles formed, waxing dryer, taketh (as it were) the first lineaments and proportion of every member, and afterward comming to perfect shape, taketh further encrease, and so groweth to his just bignesse and decent quantity. And when it hath raught to his full growth and bignesse, as when the bones for want of nourishment are no longer plyable: then doth a man cease from further growing, and waxeth neither taller nor broader. For comely tallnesse and length of personage commeth and is caused of the abundance of heat and moisture, where the spirit is throughly and fully perfused.

The nature of seed and blood.

Cause of tallnesse.

And if it happen that any either old or yong, through sickenesse or some other affect do fall into a cold and dry habit or disposition, their bodies become and are leane, wrinkled, slender, ill-favoured, thin and lanke, and their limmes weake and crooked. It fareth by them, much like as it doth by Horses, Oxen, or such like beasts, that are skanted and nipped of their fodder and feeding: or as it doth by Trees and other greene herbes,

herbes, that lacke the juyce of the ground, and not conveniently watered.

Therefore a fashion that some Schoole-masters and others that take the charge upon them to teach and boord yong boyes, is (me thinkes) both lewde and unconscionable: who being at a plaine bargaine and certaine stint of money, reasonably agreed upon betweene them and the Childrens friends, pinch their poore Pupils and Boorders by the belly, and allow them meat neither sufficient nor yet wholsome, yea not onely beastly, sluttishly, and nippingly use they the silly Children, but threatningly enforce them to beare out the labour of their studies, with a slender allowance and small pittance of unsavory resty flesh, stinking fish, and hoary vinewed bread: which thing causeth them to be ill complexioned and coloured, the shape, comelinesse and beauty of their bodyes to degenerate and grow out of fashion, the quickenesse, courage, livelinesse, and sharpenesse of their wit to decay, their spirits to bee dulled, and all the lively vertues and towardnesse of the minde, which before was in them (either by the benefit of nature, or by the industry of the parents, or finally by the onely and speciall gift of Almighty God) to be extinct and utterly quenched, in so much that neither their minde is enflamed with desire to attaine and atchieve any worthy attempt, neither frame they themselves unto those things whereunto they were inclinable, and by nature apt and towardly. As touching the outward cause of their body they commonly breake out, and have their bodies pinked full of scabs, and by reason of ill humours, overwhealed and engrayled with loathsome blisters, blaines, biles, and botches. Whereby it commeth to passe, that in growth they seldome come to any personable stature, to the use of their full powers, to perfect strength and firmity of their members,

Children should not bee skanted of their victuals.

Naughty and unwholsome meat spilleth nature.

Short stature how it commeth.

bers, or to any handsome feature, or proper composition of bodily proportion: and the cause is, for that in their tender and growing age, being kept under by famine, and skanted of common meate and drinke, their native moisture which requireth continuall cherishing and maintenance, was skanted and debarred of his due nourishment and competent allowance. Whereupon, the vitall juyce being exhausted and spent, they arrive to old age sooner then otherwise they should do, and are snatched up by death long before their time.

Old age.

Now that affect and plight which bringeth the body into a cold and dry disposition, is called old age, because it is the cause of corruption, decay, and destruction of all, as well Creatures living, as plants and herbes.

Death, what it is.

For death is nothing else, but the extinction of nature, that is to say, of the naturall heat, and naturall humour. In which two things life consisteth, to which extinction and end many are brought sooner then they should be, either through want and defect of nourishment, or through untemperate life, as too much carnall company with women, unseasonable watching, heavinesse of minde, thought, and many other causes, which hasten old age, and bring death unlooked for, before his time, contrary to the order of age, and course of Nature. Doe we not see many old men, lusty, merry, and well-complexioned, strong of limmes, good footmen, and in their old dayes as fresh and active as many yong men bee? all which commeth upon no other cause, but that in their youthfull dayes, they lived orderly and well, and spent not their adolescencie in unruly riot and lechery. Againe, there bee of yong men a great number, weake, wore to the bare stumpes, feeble, lame, faint, and impotent, dry as a kixe, pale as ashes, and wan coloured, for that they spent and exhausted all the pith and strength of their youth and adolescency in wanton sen-

Lusty old age whereof it commeth.

suality,

quality, disordered riot, and immoderate use of venerous dalliance, consuming therein the very flower and prime of their lusty age.

For even as pleasant and gay March flowres in the Spring of the yeere, with nipping weather, and sharpe Northernely windes, doe fade and wither away againe: so likewise youth and flourishing age, by using ill order and fashion, is dryed up before his due time, and ere it come to his full ripenesse. What maketh young age weake.

Therefore to decline and shun such things as be hurtfull, and to prolong life many yeeres, and to bring to passe, that old age shall not be tedious, cumbersome and burdenous, but easie, pleasant, and delightfull, it lyeth a man in hand to take that order and trade, wherby health may be maintained, and still preserved, or if it happen to be discrazed and empaired, how it may againe be restored and bettered. The things that hinder and crush it, and which doe weaken, alter, and corrupt the temperament that naturally is in us, are not few. For the humours of the body receive and take sundry qualities, according to the faculties that be in our nourishment, and in the order of our usuall diet. Whereunto are to bee added Baths, Heate, Exercise, cold, wearinesse, Thirst, Hunger, Sleepe, Rest, the state of the Ayre, and affections of the minde, all which doe sundry wayes alter the habit and state of our bodies, and for the most part maketh them worse. By this meanes, the body that was hot and moist, is by little and little brought to be cold and dry, or to some other ill quality. Also as yeeres and age steale on us, as times come and goe, as the world frameth with us, either forward or backward, in prosperity or adversity, in good fortune or bad, many things happen unto a man which shake and shrewdly batter a mans good health. Vnto which effect the Poet *Horace*, very aptly in my opinion writeth thus: What things are hurtfull to health.

Art. Pott. *While yeeres bee fresh and gallant is our age,*
Full many joyes and pleasures doe we taste:
But elder yeeres those jolly joyes doe swage,
And disadvantage to us bring as fast.

Whereunto accordeth the same sentence of holy *Job*, where he doth lively expresse and set out the fraile, momentany, vaine and transitory state of mans life, and to how many discommodities, dangers and changes, the same is subject and endangered: A man (saith hee)

Iob 14. *that is borne of a woman, hath but a short time to live, and is full of misery, hee commeth up, and is cut downe like a goodly flower, and vanisheth away like a shadow, and never continueth still in one state.*

For as yeeres doe passe, and mans age doth march forward, there still happen changes and mutations. For age is no other thing but the race or course of life, or the time that we have to run from our infancy till wee come to old age, in which time, the state and constitution of mans body is altered, and steppeth from one temperament to another, and at length (native heat being extinct) by death is divorced and brought to finall dissolution.

Infancy. Thus hath Infancy, (which of all others is the moistest in it, great abundance of naturall heat, and in the fourth or seventh yeere suffereth mutation, and in those yeeres commonly we be in great danger.

Childhood. Next after it is Childhood: continuing till about the fifteenth yeere of our age, and the same subject to no few hazards and discommodities.

Puberty. Puberty, is prone and subject to very many inconveniences, which taketh his end at the age of eighteene yeeres.

Adolescency. As for wilfull and slippery Adolescency, which endeth

deth at twenty five yeeres, is (as the others) subject to sundry casualties and mutations, as daily experience sheweth.

Youth or flourishing Age, wherein the body and minde be in their chiefest prime and jollity, lasteth till a man be thirty five yeeres old: during which age, blood beareth sway abundantly, and humours somewhat waste, whereby it hapneth that this temperament in continuance, and processe of time, beginneth to be taken for hot and dry, whereas Adolescency is abundantly stored both of moisture and heat. Youth.

Mans Age reacheth to the fiftieth yeere or somewhat further, in which time man is in his full ripenesse, and leaving former pleasures and delights, his minde advisedly, carefully, and wisely dealeth in every thing that he enterpriseth. But the body standeth at one stay, suffreth no great mutation, till sixty three, or sixty five yeeres of age: For then Age hastneth on apace, and draweth toward his long home, and then beginneth the body to be cold and dry, being the first enterance and step into Old Age, which is the next neighbour to decrepicy and dotage, that standeth at the pits brinke, neerest unto death. Which as it is not rashly to bee wished for, so neither is it among Christians at all to be feared, considering that the soule being by faith assured of a better and sweeter life, and having an undoubted hope of a resurrection, ought in this point to be throughly perswaded, and be full willing cheerefully to depart hence. In the meane space, while hee hath to run his race in this world, every man may so behave himselfe and qualifie his dealings, that through temperate usage, and orderly moderation of life, in youth he may be furnished with helpes, and have in store some of his former strength the better to passe over his old Age, and therein to feele the lesse tediousnesse. For where- Mans age. Death to the faithfull not to be feared.

as

as every other Age hath his certaine time and prescript terme how long it shall last: onely Old Age hath no time to it appointed, but to live as long as he may, and to waite for death, and bid it welcome whensoever it commeth.

The time of the yeere compared to the ages of man.

Pythagoras very properly applieth the foure quarters of the yeere, that is, Spring, Summer, Autumne, and Winter, (being times comprehended within the two *Æquinoctia*, and the two *Solstitia*) to the foure Ages of man. Whose saying and opinion *Ovid* in Verses to this effect describeth.

Metam. lib. 15.

Doe wee not see the yeere by course,
in quarters foure devided,
How jumpe it answers to our age,
if well it bee decided?
For sucking Babe and tender Impe,
the Spring resembleth right;
Which into Summer glydes apace,
like blade devoide of might.
When Spring is past, then marcheth on
the Summer tricke and gay,
Which is likened to lusty youth,
strong, dapper, lacking stay.
When youthfull fancies mellowed bee,
then Autumne steps in place:
'Twixt yong and old, of judgement ripe,
with medly haires on face.
Old crookbackt Hyems last of all
with trembling pace appeares,
With farrowed face, cleane bald, or else
all white and milkie haires.

This changeable alteration, this conversion, mutability, inconstancy, and inclination of things from one to an-

another, in the whole course of nature, doth manifestly argue and prove all things to bee momentany, vaine, transitory, brittle, ruinous and vanishing, and as a flowre of the fielde quickly fading away.

Seeing therefore the body continually slideth into worse and worse case, suffreth many detriments, whereby our strength and powers bee empaired, and many wayes both inwardly and outwardly enfeebled, it standeth us upon, not negligently, but carefully to looke to the conservation thereof, and so carefully to provide for the same, that it may continue in state, sound and healthfull, so long as nature hath limitation. Here is no need of any examples, reasons or proofes, (sithence every man is therein throughly experienced and perswaded) how unwilling all men in generall be, to leave the sweetnesse of this life, with what great care, study and industry every man will strive to keepe his body in health, and rid it from sicknesses and diseases, which doe not onely for the time grievously assault, bruise, torment and afflict the body with paine and dolour, but also set before our eyes a certaine representation or shew of death it selfe.

I will not here speake of the disquietnesse and trouble, wherein the minde thereby is plunged, and of the manifold affections at such a time specially oppressing the same. Who is he I pray you, that being in these so great and so many calamities turmoyled, in these vexations, miseries, griefe and shortnesse of life so charged and overwhelmed, would not gladly seeke some remedy and mitigation of his dolours, and provide for some helpes to comfort and ease his irksome labours? Which things whosoever is desirous to seeke and obtaine, must not thinke, that things momentany, as wealth, riches, honors, Lordships, great possessions, faire houses, sumptuous and costly apparell after the bravest guise and

Tranquillity and quietnesse of minde.

manner wrought and deviſed, can helpe him thereto : but a quiet and well ſtayed minde, free and cleare from all perturbations : and next to that, a ſound and healthfull body, that is free from ſickneſſe : which be the beſt and chiefeſt things that a man can aske and have at the bountifull hands of God, ſo long as hee hath in this world to continue his Pilgrimage.

Temperament.

Of the deſcribing what Craſis or Temperament is : wherein conſiſteth the plight, ſtate, conſtitution and complexion of every mans body.

The fift Chapter.

Temperament.

Craſis or Temperament (for the order of our work requireth the ſame by definition to be declared) is an agreement, and conveniency of the firſt qualities and Elements among themſelves : Or, an equall mixture or proportion of the qualities of the Elements, wherein no exceſſe blame-worthy or faulty is to be found. Contrariwiſe, Intemperature is that, which is compact of the diſagreeable and unlike powers of Elements and qualities, and ſwarveth from moderation.

Intemperatures.

And as in Muſicall Inſtruments there is perceived a certaine accord of tunes and a ſweet agreeable harmony in ſtriking the ſtrings, that no unpleaſant diſcord or bungling jarre diſlike the curious eare of the hearer : ſo likewiſe in a temperate habit of the body there is an apt and convenient mixture and temperature of the Elements and qualities, inſomuch that no one quality can by it ſelfe be ſhewed, but a conſtant, abſolute, and perfect compoſition, and mingling of the qualities and Elements all together. And as in making Salads, Sauces, or

or Medicines of many and sundry Herbes, the Compounds bee all mingled together, and every of the ingredients become as one, insomuch that no one thing appeareth or can by it selfe be discerned or perceived: so likewise hapneth it in the qualities of the Elements, of whose mixture commeth and is made at our creation and nativity, the first originall of our substance. In which temperatures and mixtures, there be 9. severall differences, whereof one is temperate, and in each respect absolute, lacking nothing that is thereto requisite, in the which no one of the elementall qualities exceedeth or passeth another, but be in an equall measure and even proportion, without any thing amisse, or any distemperance at all. Eight be intemperate, whereof foure be simple, and foure compound.

That temperature which is onely hot (wherein heat surmounteth cold) is the equality of moisture and dryneſſe. Cold, wherein coldneſſe beareth dominion: Moist, wherein moisture chiefly ruleth: And dry, where dryneſſe is above moisture, the rest being alike and equall, that is to say, tempered with hot and cold.

The compound temperatures which be compounded of two qualities together, are these, hot and moist, hot and dry, cold and moist, cold and dry: of whom the constitution of the body (which the Greekes doe call *Crasis*, and the common sort, Complexion) among the Phisicions is named and termed, of that which in the mixture, beareth chiefest sway: For with them, that body is called hot, where is most store of heat. Dry, wherein dryneſſe raigneth. And likewise of the residue. So, the composition of medicinall drougs, wherein bee sundry ingredients, hath his name of some such one of the same as is chiefest, and more of force then the other: as *Dianucum, Diacappar, Hierapicra, Diapheniscum, Oleum Vulpinum, &c.* κρᾶσις.

Compound drougs named of some one of the chiefest Ingredients.

Now, because I would have this matter exactly understood (as a thing not onely to Physicions, but to all that desire to live in health) right wholsome and availeable, I will as farre as I am able, and as diligently as I can, declare and set out the reasons, order and effect of every one. And first will I begin with the state of the Temperate nature, or at least, I will pourtrait and set before your eyes, a patterne and image thereof, first conceived in minde or imagination: not that there is any such to be shewed in the whole world, neither can any such bee found indeed (unlesse peradventure, as a man should say, that God specially and originally had priviledged some such from Heaven:) but I will set it downe, for that all the other natures in men are and ought hither to be referred, and by this rule to be tryed: that every man may perfectly behold, what in himselfe is too much, and what too little. Neither let a man be over-rash and hasty in seeing a body that is of hot habit, to judge heat in the same, to be above moisture, or cold to prevaile above drynesse: unlesse hee have a very diligent and carefull respect to this perfect temperature, and first set it before his eyes as a marke whereunto to levell and direct his dealing and judgement.

Of a Complexion, perfectly and exactly temperate.

The sixt Chapter.

THe temperate state of body that is in each respect perfect and absolute, requireth very diligently to be handled, and throughly to be discoursed, for that I would have the whole minde thereunto to be directed,

and

and all the reſt of the ſtates or habits of the body to it applied and levelled, as it were by rule and line, that every man may note and obſerve in himſelfe how farre he is off from good and ſound diſpoſition, or integrity of temperature, and what way he were beſt to take, to bring himſelfe (as neere as he can poſſibly) into his former ſtate againe. For the farther from this that any man is, in worſe caſe of health is he, and a great deale readier to fall into diſeaſes of body, and perturbations of minde. A body that is in each reſpect perfect and ſound, may moſt aptly be termed and called *Polycletus Rule.* *Polycleti Regula.* Which Proverbe is appliable to all ſuch things as are done moſt perfectly and well, wherein there is nothing lacking nor amiſſe: ſo that all other things ought by it, as by a Touchſtone to bee tried. The Metaphore is taken of one *Polycletus* an excellent and skilfull Image-maker, whoſe cunning and grace of workemanſhip (as *Fabius* witneſſeth) far ſurpaſſed all others. *Lib.* 20. *Cap.* 10. He in his art of Imagery ſo artificially handled his worke, and finiſhed the ſame with ſuch excellent perfection, that all other Carvers and Statuaries in proportioning and framing their Images, ſet him before them as an abſolute Patterne for imitation. This Proverbiall figure or phraſe of ſpeech, uſed *Galen* in his Booke *De tuend. valetud.* where he deſcribeth and ſetteth downe the beſt ſtate of body that may bee as *Polycletus* Rule, that is to ſay, ſo neatly and comely ſet out, with ſuch juſt congruent Symmetry and proportionable commenſuration, as to behold is right pleaſant and delightfull. And therefore ſuch things as are written of the beſt ſtate of body, worthily and by good reaſon ought to be referred to a thing that is moſt perfect and abſolute.

Whereupon we here doe deſcribe and ſet out a ſtate and habit of body after ſuch a ſort, as *Cicero* and *Fabius* doe, an Orator, whom they would have to be imitated,

De Sacerd. De rations concionandi.

and after such sort as Saint *Chrysostome* and *Erasmus* do describe and furnish out a Preacher: to the end that such as study Eloquence, or as are appointed to instruct and preach to the ignorant, should frame themselves (as neere as possibly they may) after the example and patterne there set downe before them. And although he doe not in all points throughly attaine to the perfection that he doth conceive in minde, yet ought hee, and reaso it is that he should gon forward therein: and although the things which we study and seeke for, bee very hard and difficult, yet ougght we not to despaire of the obtaining our purpose, nor cowardly to recoile and faint in industry. Many men (saith *Cicero*) being in despaire and out of hope ever to come to the end of their purpose, are afraid to give any onset, or to put the matter in any triall and practice: because (forsooth) they have no hope ever to win it. For the best things ought not upon despaire to be given over, and in things that be excellent, those are to be accounted great, which are next and neerest to the best.

De Oratore.

Therefore have I thought good to set downe and to shadow out the best state of body, that by the view and patterne thereof diligently imprinted in minde, and stedfastly marked by eye, every man may imitate and expresse the same, or come as neere thereunto as possibly he may.

Notes or markes of a body perfectly temperate.

Such a body therefore, whose patterne we doe here exhibit and shew, hath all his Sences fresh and perfect, every of the faculties naturall, duely doing his office and function without stop, impediment or grievance. His memory is stedfast and holding fast, for that, his braine is neither too moist, nor too dry: his minde quick, sharpe and industrious, wisely and circumspectly dealing in every thing that he taketh in hand, his manners and conversation honest and vertuous, in none

of

of his doings and converſatiou, digreſſing or ſwarving from comelineſſe, his wit ſingular and excellent, of nature quiet, courteous, and ſubject to no ill affections, abandoning all raſhneſſe, and working all things by good judgement and conſideration, of notable and ſurpaſſing towardneſſe, plenteouſly garniſhed with many ſingular gifts, and commendable qualities, in life and converſation, upright and unreproveable, in ſo much that he may well ſerve for a notable patterne of vertue (that is to ſay) a moſt abſolute perfection of nature in every point. For in him plentifully appeareth and is evidently deſcried, humanity, gentleneſſe, frugality, equity, modeſty, and a continent moderation of all affections: in attempting and atchieving his affaires and buſineſſe, neither raſh, and heady, neither ſlow, and lingring, as one that foreſloweth and delayeth his buſineſſe from day to day: but in fore-caſting and fore-ſeeing what may betide, uſeth advice and counſaile, and in bringing the ſame to effect and paſſe, adhibiteth convenient ſpeed and quickneſſe: in the mutable haps and ſudden chances of fickle fortune, he is not lightly diſmayd, nor brought into feare, and therefore neither puffed with ſwelling pride in proſperity, neither throwne downe and utterly diſcouraged in adverſity, but ſuffereth all the diſcommodities of life with a minde ſtout, cheerefull, and invincible, and ſuch a one as will not at any hand be drawne away from his conſtancy and ſettled determination. To which effect this ſaying of the Poet *Horace* aptly agreeth:

A man that's arm'd with conſtancy,
and vertue hath in price,
Cares not a ruſh for frantique fits
of peoples fond device,
Ne frowning brow of Tyrant dreads,

Lib. 3. Ode. 3.

no.

no chance can him dismay.
Though Heaven and Earth run all to wracke,
hee still is at one stay.

Rom. 8. Vnto which disposition Saint *Paul* framed himselfe, and requireth the same affection in all them that are ingraffed in Christ, and have consecrated themselves to embrace his truth and religion, that even as he was for his part, so every man semblably should certainely and undoubtedly be resolved and perswaded, that nothing (be it never so dreadfull and terrible) should be able to separate and pull us from the love of God, which is in Christ Iesus, to whom wee have addicted and surrendred our selves by profession.

Such a one therefore as we doe here shadow out and describe, is in heart and minde so well settled and perfectly stayed, that he is not to be drawne to eyther party, or to waver and totter this way and that way, but persevereth still in one stay of stedfastnesse and constancy, without any kinde of alteration or mutability. In him there are (indeed) affections, but yet such as bee naturall and not discommendable: as love, and zealous affection to his Wife, Children, and such as he wisheth well unto, whom as hee doth not fondly cocker and suffer to run at randome, or to have the full scope of their owne wanton wills: so againe, is he not to them bitter, strait, rigorous, spitefull, way-ward, nor stubborne, but so, that in familiar communication and company, with them he useth a gentle mildnesse, seasoned with an earnest and reverend gravity, without much prattling & tattling, without biting scoffes, and upbrayding taunts, without all uncomely and uncivill jesting, pleasantly conceited, and merry with honesty, not using therein any filthinesse or ribaldry: and as hee is most farre off from all malepart scurrility and scenicall gesture,

Affections naturall.

ſture, ſo is he againe moſt farre from ſullen ſterne ſeverity, and from Stoicall indolency: for who will not judge them void of all humility, and without any ſence of mans nature?

Whom gentle ſpeech and language ſweet,
no more can mollifie,
Then if they Flint or Marble were,
that growes in Marpeſie.

Aeneid. 4.

Likewiſe in manners and order of life is altogether unlike both to *Democritus* and alſo to *Heraclitus*: which two perſons in nipping *Satyre* were by the Poet ſhaken up and ſet out in their colours. For

To gyggling laughter given was
Democritus *alway*:
Contrariwiſe, Heraclitus
to weeping night and day.

Iuvenal. Sat. 10.
The nature of *Democritus* and *Heraclitus*.

And not onely in the inward minde of man, doe theſe ornaments and gifts of nature appeare and expreſly ſhew out themſelves, but even in the outward ſhew, ſhape, and behaviour of the body there is evidently deſcryed and perceived a comely grace, and portly dignity. For in the countenance, which is the image of the minde; in the eyes, which are the bewrayers and token-tellers of the inward conceits; in the colour, lineaments, proportion and feature of the whole body, there appeareth a kinde of heroicall grace and amiableneſſe, in ſo much that the very view and ſight thereof allureth and draweth every one by a certaine ſecret ſimpathy or conſent of nature, to love it without any hope of profit or commodity thereby to bee reaped or received. The body is decently made, and featly fra-

med, containing an absolute construction and comely frame of all the parts together. The head not aslope cornered, but round and globe-wise fashioned, the haire of faire aburne or chesten colour, the forehead smooth, cheerefull, and unwrinckled, beautified with comely eye-browes, and greatly honoured with a paire of amiable eyes, not hollow, but delightfully standing out. The colour fresh, sweet and pleasant. The cheekes and the balls thereof stained, and dyed in perfect hue of white and red, and that naturally, specially in the lusty yeeres of Adolescency. The port and state of the body bolt upright, the gate or going framed to comelinesse, not nicely affected, nor curiously counterfeited, as it were Players and disguised Masquers, who by a kinde of upstart and stately gate, hopeth rather to win credit, estimation and authority, and to be made more account of, among the common people. The tongue prompt and ready, distinctly and sensibly able to pronounce and deliver out his meaning, words of gallant utterance.

Counterfeit gate.

There are beside these certaine other things necessarily, and according to the condition of mans nature, requisit. For in eating and drinking he useth moderation, and through wholsome exercise concocteth well his meat, and distributeth the same to the good nourishment of the body, for the better performance whereof, he either useth a lively and strainable voyce, or else convenient walking. Whereby it hapneth that in the body there is gathered very small store of excrements, and sleepe is the quieter and sounder, not disturbed, not empeached, nor troubled with any absurd and troublesome dreame. And if any shapes, formes, or likenesse of things doe visibly seeme in dreames to appeare and offer themselves to his minde, when the night is well spent, and the concoction of meat throughly finished,

shed, such representations surely happen not without some divination, that is to say, they import and signifie no vaine or frivolous prediction or foreshewing of things to come, but carrie a presage that is well to be considered, and not lightly to be neglected.

But in this fraile and transitory life of man, in this so great corruption, and inclination of nature, I doe not see to whom these things ought more aptly to be applied then to Christ himselfe, of whom *David* propheeied, calling him fairer then the children of men, full of grace and sweetnesse of words, unto whom no man may bee thought comparable. For as he above all others in all kindes of vertues abundantly garnished, with integrity of life, mildnesse of manners, excellency of doctrine, strangenesse of miracles, and unspeakeable divinity, drew and allured the greatest part of the world into an admiration and love of him: so also he wanted nothing of all those things, that can either bee devised, or in minde conceived. Who therefore doubteth, but that he which had all gifts, had also a body most beautifull and comely? And although his divinity be rather to be respected and considered, and the use and purpose, for which he was sent and given unto us, yet is there nothing to the contrary, but we may in minde suppose and judge that there was in him such an excelling forme of bodily shape, as for such a dignity and Majesty was fit and worthy. For his outward port and heroicall stature was agreeable to his worthinesse, and consonant to the divinity and inward gift of his minde, which he bountifully powred out upon us. And therefore in describing an exact constitution of the bodily state of man, we ought to chuse no better paterne, nor set any perfecter example before our eyes, either for the body or the minde, then him alone. For in him (as Saint *Paul* saith) are hid all the treasures of knowledge

Psal. 45.

Christ a paterne of perfection.

Iohn 1.

Colos. 2.

and wisedome, and in whom dwelleth corporally all fulnesse of divinity. For no blemish nor fault was in him, to no sickenesse or sin was he prone and subject.

Hebr. 4.

Now whereas wee read that sometime hee was in speach very earnest and hot: in reproving vices, very vehement and sharpe, with teares and weeping to have sorrowed and lamented, and in angry moode to have testified how much hee detested the haynousnesse of some lewd fact; the same was a token and argument of his singular gentlenesse, gracious favour, and hearty goodwill that he bare to all men. For he being wonderfully desirous of the soules health of all mankinde, was angry and sorry, that many, (whose amendment and not destruction he so earnestly wished) did so wilfully and stubbornely persist in their error, refusing and despising such a fit occasion to repent, and attaine their salvation, there so freely and fitly to them offered.

Iohn 11.

Let this suffice as touching the absolute state and perfect disposition of mans body. Next whereunto is that age that is fresh, flourishing, and in his chiefe prime: specially that, which from very infancy hath beene well instituted, and commendably trayned up, which yet (notwithstanding) doth even straightwayes fade, and in continuance cannot but at length utterly faint and passe away. For as in other things, so likewise in mans nature, all things that had beginning doe die and decay, and things that had increasing waxe also old, and after a certaine race of time here run, doe hasten towards their death, and vanish away to nothing. Which mutability and inconstancy is a good warning and lesson for every one of us, to despise these fraile and transitory things, which so soone passe away, and to lift up our hearts and mindes to such things as are permanent and eternall.

Christ voide of all ill affections.

Which thing Saint *Paul* goeth earnestly about to beat

beat into our heads, where he saith: *If yee bee risen a-* Colos. 3.
gaine with Christ, seeke those things which are above,
where Christ sitteth on the right hand of God: Set your Hebr. 13.
affections on heavenly things, and not on earthly things. For Hebr. 11.
we have not here any abiding City, or place of continuall
dwelling, but we seeke for one to come, whose Builder and
Maker is God. Who (as Saint *Peter* saith) *hath called us* 1 Pet. 2.
out of darkenesse into his marveilous light, and appointed
us to life everlasting.

Of a hot Complexion.

The seventh Chapter.

AMong those that digresse from a meane and differ from temperateneſſe, the hot complexioned body is first to be spoken of. For as it is the first in order, so for conservation of health it is better then the rest. And he namely is to be thought and accounted hot, in whom that quality of heat aboundeth and excelleth the other that bee moderatly constituted, that is, those that bee tempered with moist and dry. Of which state and condition if a man bedispoſed thorowly to search out, and marke all the notes and signes, he shall by proofe finde, that whosoever is of that Complexion and constitution, is of stature comely, and of shape and beauty agreeable and consonant to manly dignity: of body not grosse, fat, or corpulent, but reasonably and fast fleshed. For heat dissolveth and dissipateth all fat things: of colour red, or (if blood be too hot and boyling, as in them that dwell in hot regions and and parching Countries) browne or tawny. For there be in every body (according to the condition of the ayre and region) sundry degrees of heat, and divers considerations

Hot Complexion.

Tokens of hot Complexion.

Degrees of heat in man.

and differences, both of this and of the other qualities also. The *Indians, Æthiopians, Moores, Asians, Ægyptians, Palestines, Arabians, Greekes, Italians, Spaniards, Polonians, Muscovites, Germanes, Frenchmen, Dutchmen, &c.* are of sundry and different Complexions, and every one in his kinde hath of heat, severall and sundry differences.

For even as fewell and matter combustible for fire, is some hoter, and more burning then some other is, and as the fire-pan or hearth wherein is burnt either Sea-coles, fatty Turves of the nature of *Bitumen*, the burning lime of chaulky clay called *Naphtha*, Oyle, Pitch, Rosen, or (finally to speake of Wood) Oke, Hornebeame, Larch, Birch, Elme, Popler, Willow, the fire is vehementer, and the hearth is of heat sometime extreme, sometime more soft and milde: So likewise in every mans body according to the nature of the place, and order of life and diet, this heat is encreased or diminished, and this is the very cause that men be of so sundry colours, and of haires so diverse and different: for in every hot Complexioned body mixed with moderate humour, the skin is rough and hayrie, the beard faire and comely, but the haires of the head somewhat differ, and by reason of heat, are of other colour. For haires being generated of a fuliginous and grosse excrement of the third concoction, become blacke, when as (the vapour being adust by force and power of heat) the excrement is turned into an exact fuliginousnesse.

Blacke haires.

Curled and crooked haires proceed of a dryenesse of Complexion, caused through immoderate heat: or else, by reason of the straitnesse and narrow issue of the pores, where the roots of the haires be fastned. For then have they much adoe to peepe up, and finde any right way to appeare out, whereby it hapneth that they grow crooed, clkured and frizled, and specially the, nim

Curled haires.

in

in whom it so hapneth naturally, being not artificially procured, nor by too too superfine curiosity frizled; as some nice Dames and Prickmedainties, which curiously combe and bring their haires into a curled fashion and crisped lockes, thereby the more to set out their beauty, and to commend themselves (as they thinke) after a more glorious shew to the beholders.

Therefore all they that dwell in hot and dry regions, have haire black, and of small growing, curled, crispe, and as the *Ægyptians*, *Spaniards*, *Æthiopians*, *Moores*, and all other which in nature and condition, are like unto them. For wee see many ia every region, yea, of them that dwell Northward toward the *Pole Arcticke*, which (if wee consider their haires, colour, and complexion of their whole body) seeme rather like Forrainers and strangers, then Country-borne people. So among the Netherlanders, and low Dutchmen bordering upon the Sea, many be blacke and curle haired, and tawny-skinned, specially they which in Summer are much in the heat of the Snnne, and use much labour: howbeit this variety of bodies may be referred to sundry causes, as either to the nature of the Country and Region, or to the power and faculty of their meats and nourishment, or else finally to the hidden imaginations of the woman or mother. Which imaginations are of so great force and efficacy, that the things by her in minde earnestly imagined in and at the very instant time of her conception, are derived into the infant and childe then begotten. For this Sexe being wanton, joying, and stedfastly eying every thing that is offered to sight, it hapneth that the naturall faculty being then in working and forming of the childe, directeth her cogitations and inward conceits that way, and bringeth unto the Infant, another forraigne shape and forme, in nature and condition altogether unlike the right Parents.

Variety and diversity of body.

Imagination.

Womens intemperance.

This

A true report. This even in our dayes, and of late yeeres hath beene by experience found true: at which time the Emperor *Charles*, the fift of that name, comming out of *Spaine* into the Low-countries, arrived there with a well-appointed Navy of Royall Ships, having in his company a goodly traine of Noble Gentlemen and Yeomen. Many women thereabout, being then great with childe, through much beholding and well eying those gallant *Spaniards*, after 9. moneths brought forth their Infants and children, having eyebrowes and haires blacke and curled, and in all respects coloured like Spaniards. And this hapned not among filthy Corteghjans and common Brothels (whom it might well be thought to have bene underlings and hackneyes to those hot-natured and lecherous Nation) but the same fell so out also, among right honest and tryed Matrons, (whose approved chastity and vertuous dispositions were so irreproveable, that they were not to be once charged with the least suspition of any such lewdnesse) and yet these affections and impressions in their children tooke place accordingly.

In like manner, when the Emperour *Maximilian* (who was descended of the house of *Austrich*) had also the government over the Low-Countries, the women being much in company and sight of the Germanes, brought forth their Children with yellow flaxen haires, and in each point like to Germanes. For they and all other, as many as are borne and bred in cold and moist Countries, have haires fine, strait, and somewhat ruddy, and beards of the colour of brasse: for that the haires are neither adusted by the Sunne, nor yet by any inward heat: for having moisture plentifully, and issues out at the pores easie inough, the abundance of the excrements, wherewith they be nourished, maketh the haires thick, and the adustion which causeth the

colour

colour to bee blacke, it maketh weake. Blacke haire therefore commeth of vapour by heat aduſt, when the excrement is wrought and turned into an exact fuliginouſneſſe. The cauſe that produceth yellow haire, is when the vapour is not much aduſt and heated, for that which is then impreſſed in the skin, and ſeeketh eruption, is the feculent excrement of yellow Choler, and not of Melancholy. But white haire cõmeth of Phlegme and of a humour cold and moiſt. Red haires, as they be meane betweene yellow and white, ſo doth the generation of it proceed of a certaine nature, meane betweene Phlegme and Choler.

Blacke haire.

Yellow.

White.

Red.

Now, they that dwell in Countries temperate, and betweene theſe, have of haire much ſtore, ſtrong, ſomewhat blackiſh, meanely thicke, and neither altogether thicke and groſſe, nor altogether ſtraight and plaine. Which differences *Galen* applyeth to every ſeverall age. For as touching the colour, he aſcribeth ſuch haires as yong Infants have, to the Germanes: of ſuch as be in their beſt flouriſhing yeeres, to *Spaniards*, and *Mauritanians*: and of them that be Springalds, or in the beginning of their Adoleſcency, to ſuch as inhabit temperate Countries. In the natures alſo of bodies, the haire is of forme and colour according to the difference and reſpect of Ages and Countries.

Lib. 2. de Temp.

For tender age and Child-hood is bare without haires on the body, or elſe with very ſmall, ſoft, and moſie haire onely, becauſe either there bee no pores in their skins for the exhalation to evaporate and grow to the bigneſſe of haires, or elſe there wanteth effluxe and fuliginous excrement, wherewithall the ſmall threads of the haires are wont to be drawne and produced out.

Why children have no beards

But when they be come neere about the age of 14. yeeres, they begin to bourgen and ſhew forth, little

and weake. Lusty and flourishing Age, hath haires stronger, fuller bushed and blackish, for that the pores and passages then begin to open and be enlarged: and finally store of fumous exhalations aboundeth in those parts of the body, which are apt to generate and produce haire, as the head, chin, arme-pits, and privities. For although the brest, armes, and thighes, in some that be of very hot complexion and abound with suliginous vapour, be seene to be rough and hayrie, yet doe those haires grow neither so copiously nor to any great length: which thing (for example sake) in certaine dry and musculous places of the body, as the Eye-browes and eyelids may evidently be perceived.

Much store of haire, how it commeth.

Therefore the much store and thickneſſe of haire commeth of abundance of humours: and the colour thereof is according as the heat is of greatneſſe. Therefore all those parts in mans body are most rough and hayrie, which abound in most heat. For it attracteth the vaporous fumes that issue from humours, and fashioneth the same into a hayrie nature. And for this cause, many Springhalds have not in that Age any beards, neither any other parts of their bodies hayrie.

To make the beard grow.

My order is (to such as resort to me for advice and counsell, how they may make their beards to grow) to open and make wide their pores and passages, by applying and giving to them such things as stirre up heat in those parts, and bring out humours, altering and concocting the same into the use of haires. The Liniment that I customably make for this purpose is this. ℞. of Reed or Cane rootes, *Briony* rootes, *Beet*, *Radish*, *Flowre de luce*, *Onions*, of each alike, *viz.* the quantity of foure ounces, sixe faire figges bruised and stamped very smal, *Maidenheare*, *Sothernwod*, *Dill*, of each one handfull: seeth these all together in sweet and wel relished wine, then force and wring out the liquor, and straine it thorow

row a strainer, then put to it fresh Butter never salted, pure Hony, Ana 2. ounces, Oyle of Almonds both sweet & sowre, Oyle of *Sesama* about the quantity of 1. ounce, *Oximell Scyllitic.* halfe an ounce, the powder or meale of Lineseed, *Nigella*, *Fenugreke*, well sifted and thorowly boulted in a fine boulter, one *Pugil* or small grasp, of the gumme *Labdanum* one ounce. Let all these bee set upon the fire, and stirred with a sticke till they bee thicke enough to make a Liniment withall. To what part of the body soever this Liniment is laid and applyed, it maketh haire to grow: and if the chin or bare cheekes be therewith anointed, the same will quickly be hayrie, and have a comely beard.

For it openeth and relaxeth the skin being thicke, and maketh the passage and evaporation for the humours, of whom through the helpe and operation of heat, the first budding out, and generation of haires proceedeth. And if the baldnesse or bareneſse of haire proceed not either of eldership in yeeres, or else by reason of some sickneſse, or vicious humours, as bodies infected with some loathsome disease, or with French Pockes, commonly are: (for the bodies of such persons even in the secretest parts, become in each place pild, and sheade all their haire like unto Trees, whose leaves fall off, if in the root raigne any saltishneſse or venemous liquor) this Liniment is a present helpe and remedy: but the body must first by purgation be clensed from all ill and filthy humours inwardly.

But to proceed in my purpose and matter: women by the very same reason that yong Striplings are, have no haire on their bodies, but be smooth and slicke skinned, saving onely their heads and crowne where their haire groweth in marveilous great plenty, for that the vapours doe very much and abundantly ascend upward. In their other parts their skin is smooth and unhayrie,

Women full of haires on their head.

Hayrie women lecherous

becauſe moiſture is above heat. Saving that in and about their ſecret privities, where alſo hayrineſſe appeareth, ſuch women as be greatly deſirous of carnall luſt and copulation, be very rough and thicke growne with haire thereabout, and the more lecherous, the more hayrie and fruitfull. And the cauſe why ſome Women (otherwiſe abounding with generative ſeed) doe not conceive and beare children, is nothing elſe but the want of heat. For even as a fenny and very wet ground beareth no corne, but choaketh it up, ſo likewiſe a wombe that is ſlippery, is not fit for conception.

Barrenneſſe in women, and unableneſſe in men to get children.

In like manner alſo there be ſome yong men, who marrying too ſoone, and ere they be fully ripe, are unfruitfull, and not able to get any children, for that they lacke manly ſtrength, and their ſeed too cold and thin. It is therefore by reaſon of heat that men bee hayrie and bolder then women bee. But if heat increaſe in mans body unmeaſurably and above a mediocrity, and that through Choler the blood bee ſtirred, and too much enflamed, it oftentimes turneth into meere deſperate rage and fury. And hereof it commeth, that many being angred, and their blood either with publike, or with private injuries ſtirred, in their deſperate mood, will Bedlam-like run upon their enemies with minds enraged: the hotter of complexion therefore that every man is, and further off from moderate temperature, the hayrier is his body: and the fiercer is his courage: which thing by *Juvenal* is right well expreſſed, where he ſaith,

Heat cauſeth boldneſſe.

Satyr. 2.

A buſhy beard, and armes overgrowne
with briſtled haires, declare
In man a ſavage cruell minde
devoide of any care.

[For

For vehement heat maketh men ſtout of courage, fierce, teſtie, crafty, ſubtill, induſtrious, politicke, of which ſort of men we finde in writing, ſome that not onely in their outward parts, but in their very Entrailes and inward parts, alſo have beene found rough and hayrie. *Pliny* maketh mention of one *Ariſtomenes Meſſenius*, who by his ſubtill Statagems, and warlike ſhifts is ſaid (being aloue) to have put to flight whole Bands of men. Which thing is a plaine Argument and token as well of his craftineſſe, and ſubtilty, as alſo of his excellent and wonderfull fortitude. This man, after hee had ſlaine three hundred *Lacedemonians*, was by them once or twice taken captive, and caſt into priſon, but eſcaped their hands by creeping out at a little narrow hole in the priſon, as Foxes and Weeſels doe: Being againe taken, he eſpyed convenient time when his Keepers and Iaylers were well whittled with wine, and faſt lulled, and then crawled and rolled himſelfe to the fire, and there burning aſunder the cords and Gyves wherewith he was tyed, together with the part of his body where they were faſtned, eſcaped againe. Being taken the third time, the *Lacedemonians* his enemies meaning to make ſure worke with him, and deſiring to ſee what was within him, ripped his breſt, and found his heart to be overgrowne with haire. Hereby wee are to conjecture and geſſe, what manly heat and ſtrength there was in *Samſon*, who with the Iaw-bone of an Aſſe ſlue a thouſand perſons, and pulling up the Doore of the gate of the City, the two ſide poaſts, with the barres and and all, laid them upon his ſhoulders, and carried them up to the top of an Hill: Who breaking aſunder the cords and bands wherewith he was tyed, boldly and without any feare ſet upon them that lay in wait for him, and pulling downe the maine pillars of the houſe, oppreſſed, and ſlue a wonderfull multitude

Lib. 11. Cap. 37.

The ſubtlety of *Ariſtomenes*.

Iudic. 15. & 16.

of his enemies. No leſſe notable and wonderfull was
1 King. 17. the ſtout valiance of *David*, who fiercely flying upon a Lyon, and likewiſe upon a Beare that came with open mouth to have devoured his flocke of Sheepe, ſlew them both, and afterward vanquiſhing and foiling that proud and deſpitefull *Philiſtine Goliah*, cut off his head, and brought the ſame with him into the City, as a worthy Trophee and Monument of his noble Proweſſe and
Iudges 3. Victory. For this cauſe alſo is *Sangar* the ſonne of *Anath* in ſacred Chronicles regiſtred and enrolled, who ſlew of the *Philiſtines* ſixe hundred men with a Ploughſhare, or (as ſome doe tranſlate it) with an Oxe goade. And although ſuch men as theſe for the moſt part bee of ſtrength and courage invincible, yet it is many times ſeene, that a great ſort of them are led and carried headlong by wilfull affection and unrulineſſe of minde, to commit and attempt things neither honeſt nor allowable. Whoſe inclination being ſuch, that if they would bee guided by vertue) they were able and of power to compaſſe right worthy exploits, and lacke no meanes nor helpes for the atchieving and furtherance thereof, yet doe they oftentimes take the worſe way, giving themſelves to notable vices, and by craftineſſe, ſubtilty, coozening, filching, murther, and bloodſheading, ſeeke to enrich themſelves, and to come by wealth, power, dominion, and authority. Theſe men quight abandoning the vertues of Magnanimity and fortitude, deſire rather the name of harebrained boldneſſe and cruelty, then of valiance and ſtoutneſſe.

Bold raſhneſſe. In the attempt and adventure of any danger, they ſhew themſelves couragious and hardy, but this their courage and hardineſſe tendeth not to any commodity or profit of their Common-wealth and Country, but of a certaine private luſt, affection, and diſorderly outrage in themſelves to feed their owne ſenſuall fantaſies

and

and wilfulneſſe : and ſo they may have their wills and their turnes ſerved, they make no great conſcience, how the common ſtate of their Country fareth.

Thus many times by proofe wee ſee, yong men of right good hope and towardneſſe, through lewde company of diſordered Rake-hels, to degenerate from the vertuous inclination of their owne manners, into lewdneſſe and villany : and whereas by following the diſpoſition of their owne vertuous nature, they might full well thrive, and be in great likelihood to become right worthy and famous members of their Country, they ſeeke to compaſſe and bring the ſame to effect, through ill arts and diſcommendable meanes, in the learning and practice whereof, they ſhew themſelves as induſtrious and take as great paines, as would conduct and bring them to matters of better excellency, and a great deale worthier renowne.

Vertues defaced and marred by vices,

And as dull-ſpirited, heavy, ſloathfull, and ſleepy perſons, commonly doe not bring to paſſe, nor atchieve any memorable act, either for goodneſſe or harme notorious, neither attempt any great facts or noble enterpriſes : So contrariwiſe theſe perſons are fit and apt to every thing, that they ſet their mindes unto, whether it be good or bad, vertue or vice : neither is any thing ſo hard and cumberſome, but if they bend thereto their minde and induſtry, they will compaſſe and overcome it, and therein attaine to a notable excellency. And therefore in my opinion *Plato* judged right wiſely in ſaying that horrible wickednеſſe, and graceleſſe deſperate villany proceedeth not of a lowtiſh and dull nature, but rather of a noble and excellent minde, that is marred and corrupted by ill cuſtome, and lewde education. *Lib. 6, de Rep.*

And ſuch perſons as theſe, be of a hot complexion and diſpoſition of body, which pricketh them forward

ward to doe and execute ſuch prankes.

For they that be cold (becauſe they be fearefull and daſtardly) never yet (as the proverbe ſaith) deſerved triumph for any worthy exploit done, neither dare to give the onſet and enterprize to any thing, wherein is any great difficulty, danger, or odde ſingularity.

They therefore that have hot bodies, are alſo of nature variable and changeable, ready, prompt, lively, luſty, and applyable: of tongue trowling, perfect, and perſwaſive, delivering their words diſtinctly, plainely, and pleaſantly, with a voice thereto not ſqueaking and ſlender, but ſtraineable, comely and audible. The thing
Bigge voyces. that maketh the voice bigge, is partly the wideneſſe of the breſt, and vocall Artery, and partly the inward or internall heat, from whence proceedeth the earneſt affections, vehement motions, and fervent deſires of the minde. But if civill and vertuous education be lacking, they many times become cogging ſhifters, crafty coozeners, ſlye make-ſhifts, nimble conveiers, and foiſting filchers, troubleſome and ſeditiouſly natured, unconſtant, wavering, fraudulent, and untruſty, and factious.

Æneid. 1. *Who taketh joy and pleaſure ſtill,*
In warres, inſhifts, and vices ill.

And for that their joynts be very hot, they are alſo for the moſt part greatly given to lechery and whore-hunting, and thrall to all other pleaſures of the body. Vnto which vice if they much yeeld and addict themſelves, frequenting it exceſſively above meaſure, it happeneth that by reaſon of overmuch profuſion and waſte of humour, they become bald and pild on the forepart of their head ſooner then otherwiſe they ſhould: their colour alſo fadeth away and decayeth, their eyes waxe dimme and bleared, their temples fall downe, their legges

legges and buttockes waxe thin and weariſh, their luſtineſſe faileth, their face is lanke and leane, finally, all the beauty and comlineſſe of the body, thereby decayeth and periſheth, beſide a great many of other diſcommodities and inconveniences whereunto they bee ſubject: As firſt, to Conſumptions and ill-favoured habits or liking of the body, fevers hecticke, which taking once hold in the inwardeſt parts, and throughly ſettling in the bones and marrow, bringeth the body into apparant conſumption.

But if men of this conſtitution and complexion doe circumſpectly looke to their health, and order their bodies and mindes well and conveniently, they are healthfuller and luſtier then any other men, and ſeldome happen to be ſicke, or to gather any ſuperfluous abundance of ill humours, which bring putrefaction and corruption to the whole body.

For the moderate ſubſtance of naturall heat defendeth and maketh them free from all ſickneſſes and grievances.

It is expedient therefore and behoovefull, to uſe a right orderly diet and good trade of life. And beſide theſe that ſerve to the conſtitution of mans body, there be ſixe things which being carefully looked unto, and diligently obſerved, are able to keepe us in good health, ſo that we uſe and not abuſe the ſame, otherwiſe then orderly and conveniently. For the will of God the Maker of all things, hath put theſe things to diſpoſe at our owne choiſe and election. *Galen* calleth them, cauſes conſervatory, becauſe they ſerve and are able to keepe our bodies in good ſtate, if they bee orderly and conveniently uſed. The Phyſicions of later time call them by the name of things not naturall: not for that they be without nature, but for that they bee things that be not naturally within, but without us: and for

Artis Medi. ca. 85.

Things not naturall.

that by their use and effect, and by the order of their quality and measure, they doe empaire ane damnifie nature, if they be not well and aptly used. Of the which sort are these: Ayre that encloseth us, meat and drink, exercise and rest, sleepe and watch, evacuation and retention, and the affection of the minde: all which, naturall heat requireth as things necessary and needfull to her conservation and healthfull maintenance.

Ayre.

First, the ayre doth sometime slily and closely, sometime manifestly and apparantly, enter and breathe into the body, where it either corrupteth or else refresheth the spirits within, sometime with corrupt and stinking savour, and sometime with wholsome and sweet afflation. And this is to bee noted, that unwholsome ayre, and contagions or pestilent sents, doe more harme to sound health then meat that is of venemous quality. For the meat may by vomit be cast up againe, whereas the ayre and all things liquid, if they once catch possession in the vitall parts, and enter into the veines, they settle too surely, and take such strong possession, that hardly it is to remedy, and againe thence to dispossesse them. Seeing therefore, that the ayre encompassing and containing us, doth so diversly affect our bodies (for beside the pestilent exhalations that slily by it be conveied into the lappes of the lungs, it either heateth, dryeth, cooleth and moistneth too much) every man is to stand surely upon his owne guard, and diligently to looke to himselfe, that hee bee not thereby harmed. For as to temperate bodies, wholesomest ayre is fit and requisit: so to bodies lacking of temperateness, that ayre is to be accounted best, wherein contrary qualities excell. Thus to a body that is hot, cold ayre is to be applied: to moist, dry best serveth: for cold, hot: and for dry, moist: and if the same may not otherwise bee had, it is expedient by art to procure it.

Fulsome and pestilent ayre more hurtfull then pestilent meat.

Contraries are remedied by their contraries.

And

And therefore in hot and dry diſeaſes, or in very ſoulery hot weather,

When ſcorching Dog-dayes extreme heat
With parching drought and ſickneſſe great,
In ſcowling Skie doth rage and raigne,
And puts poore ſilly wights to paine. Æneid. 10.

Dogge-dayes.

The better to qualifie and mitigate this heat, it ſhall be very good to ſprinkle on the pavements and coole the floores of our houſes or chambers with ſpringing water, and then to ſtrew them over with Sedge, and to trimme up our Parlours with greene boughes, freſh herbes, or vine leaves: which thing although in the Low-country it be uſually frequented, yet no Nation more decently, more trimly, nor more ſightly then they doe in England. For, not long agone traveiling into that flouriſhing Iland, partly to ſee the faſhions of that wealthy Country, with men of fame and worthineſſe ſo bruited and renowmed, and partly to viſit *William Lemny*, in whoſe company and weldoing, I greatly rejoyce (as a father cannot but doe) and take ſingular contentation inwardly, even at my firſt arrivall at *Dover*, and ſo along my journey toward *London*, which I diſpatched partly upon Horſebacke, and partly by water, I ſaw and noted many things able to raviſh and allure any man in the world, with deſire to travaile and ſee that ſo noble a Country. For being brought by Doctor *Lemny* (a skilfull Phyſician and well thought of there for his knowledge and experience) into the company of honourable and worſhipfull Perſonages, every Gentleman and other worthy Perſon ſhewed unto mee (being a Stranger borne, and one that never had beene there before) all points of moſt friendly courtiſie, and taking mee firſt by the hand, lovingly embraced, and

England prayſed for cleanely trimming their houſes.

bade me right heartily welcome.

Learned men & aged, greatly reverenced in England.

For they be people very civill and well affected to men well ſtricken in yeeres, and to ſuch as beare any countenance and eſtimation of learning, which thing they that halfe ſuſpect and have not had the full triall of the manners and faſhions of this Country, will ſcarcely be perſwaded to beleeve. Therefore, frankly to utter what I thinke of the incredible courtiſie, and friendlineſſe in ſpeech and affability uſed in this famous Realme, I muſt needs confeſſe, it doth ſurmount and carry away the pricke and prize of all others. And beſide this, the neat cleanlineſſe, the exquiſite fineneſſe, the pleaſant and delightfull furniture in every point for houſehold, wonderfully rejoyced me) their Chambers and Parlours ſtrewed over with ſweet herbes, refreſhed me, their Noſegayes finely enterminglED with ſundry ſorts of fragrant flowres in their Bedchambers and privy Roomes, with comfortable ſmell cheered me up, and entirely delighted all my Senſes. And this doe I thinke to be the cauſe that Engliſhmen, living by ſuch wholſome and exquiſit meat, and in ſo wholſome and healthfull ayre, bee ſo freſh and cleane coloured: their faces, eyes and countenance carrying with it, and repreſenting a portly grace and comelineſſe, giveth out evident tokens of an honeſt minde: in language very ſmooth and allective, but yet ſeaſoned and tempered within the limits and bonds of moderation, not bumbaſted with any unſeemely termes, or inforced with any clawing flatteries or allurements. At their Tables although they bee very ſumptuous, and love to have good fare, yet neither uſe they to over-charge themſelves with exceſſe of drink, neither thereto greatly provoke and urge others, but ſuffer every man to drinke, in ſuch meaſure as beſt pleaſeth himſelfe, which drinke (being either Ale or Beere)

Beere) moſt pleaſant in taſte and wholſomely reliſhed, they fetch not from forraigne places, but have it among themſelves brewed.

As touching their populous and great haunted Cities, the fruitfulneſſe of their ground and ſoile, their lively Springs, and mighty Rivers, their great Heards and Flockes of Cattell, their myſteries and art of weaving and cloth-making, their skilfulneſſe in ſhooting, it is needleſſe here to diſcourſe: ſeeing the multitude of Merchants, exerciſing the traffique and art of Merchandize among them, and Ambaſſadours alſo ſent thither from forraigne Princes, are able abundantly to teſtifie, that nothing needfull and expedient for mans uſe and commodity, lacketh in that moſt noble Iland.

But to fall into my matter againe, from whence I have a little digreſſed: we muſt be no leſſe wary and preciſe in choice of the ayre, wherein we live, then of the meat and drinke whereby we be fed, ſuſteined, and nouriſhed. Wherefore, to defend the body from being lightly and eaſily attainted with ſickneſſe, or from being made ſubject and open to Agues, it ſtandeth us upon, to acquaint and accuſtome our ſelves to the beſt meats, and ſuch as encreaſe or engender no ill juyce nor corrupt humours: the ſame meats to bee taken at due houres, and ſeaſonable times, and alſo in good order and moderate quantity. Meate and drinke.

For (as *Columella* ſaith) like as it is fit for the field or ground arable to be weaker then the Husbandman that tilleth and breaketh it up, leſt if the ground bee ſtronger and prevaile, the Tiller or Husband be cruſhed or over-maſtered: ſo likewiſe expedient and meet it is, that the meat be weaker and under the powers and myſtery of nature, both that the ſtomacke be not over-cloyed and charged with ſuperabundance or exceſſe, and alſo for the ſpeedier concoction and better dige- *Lib. 1. Cap. 3.*

stion thereof. Which thing is hardly brought to passe, when the stomacke is too much pampered and stuffed, and the meates either ill and unwholsome, or else of divers and repugnant qualities among themselves: or finally when neither respect, order, nor meane of time, custome, houres, age, nor measure is observed.

These circumstances also thinke I good to bee prescribed in the Act of carnall copulation, namely, to yong married folkes, who upon their new marriage, with unsaciable beastlinesse and frequency of coiture, thinke to overcome and tyre their wives, whereas they yet remaine still unsatisfied, and the men utterly spent and soked. In diet also and order of life this thing is to be observed, specially when the body passeth not the bounds of temperance and moderation, that as neere as is possible, nothing bee eaten and used, but those things that be like or as very agreeable to nature as conveniently may be: for to feed upon contraries, is a thing right hurtfull and dangerous, which thing in each severall age, time, Country and custome (which altereth a man from his owne nature to another) is greatly to be respected, wayed and considered.

Young-men, note this.

Thus doe children require moyst nourishment, and things that bee very hot and dry are not to be prescribed and given to them, because the same is a hinderance to their growth. For which cause *Plato* and *Galen* doe forbid Children the drinking, yea the tasting of Wine, because the drinking thereof setteth their bodies in heat, filleth their heads with fumes, and bringeth great annoyance to their mindes. Yea, they bee of opinion, that for bigge Striplings of full growth, to drinke wine, is not allowable, except it bee very sparingly and little: because it carryeth them headlong into anger, maketh them prompt and ready to pursue licencious lusts, and inordinate affections, and also dul-

Moist nourishment fittest for children.

Lib. 2. de leg. lib. 1. de tuend. Valetud.

Wine hartfull to children.

leth

leth and troubleth that part of the minde which is rationall. But they that bee entring into mans ſtate (becauſe they then conſiſt & be in their beſt temperament) require ſuch dyet and nouriſhment as is wholeſome and temperate. As for example, Veale, Mutton, Porke, Henne, Kidde, Egges, fine Manchet bread of the beſt and cleaneſt Wheate. For Youth and mans Age, becauſe they draw toward heat and ſomewhat in dryneſſe: and for that their blood waxeth hot, ſpecially in Summer ſeaſon: it is beſt to alay and qualifie the ſame heat, with things that be moderately moiſt: ſuch as theſe, Bugloſſe, Orrage, Mallowes, Spinach, the herbe Patience, Lactuce, Purſelane, Melons, Cucumbers, Cheries, Cornelle berries, and of theſe many, for hurting and annoying the ſtomacke, may be boyled: or if wee eate them raw in Salets, it ſhall be right good to mingle and put unto them, Rocket, Creſſes, Mint, Watercreſſes, and Garden Dragon-wort, which now adayes groweth in a manner in every Garden. By this meanes ſhall we bring to paſſe, that heat ſhall not too much prevaile or get the upperhand by over-maſtring naturall moiſture. Therefore when a man of a hot conplexion, or of another conſtitution, beginneth to grow into deſtemperature, it ſhall be expedient for him to alter nature to her contraries: for by things like, are diſeaſes procured, and by diſtemperance nouriſhed.

This is a good diet if a man may keepe it.

Qualifiers and alayers of the heat of blood.

Therefore at any time, whenſoever thou are diſpoſed to alter the ſtate of thy body, and to drive away ſickneſſe, enjoyne to thy ſelfe a contrary order of diet and uſage, but yet ſo, that nature bee not in poſthaſte, but leiſurely and by little and little tranſlated to another cuſtome. For as it is a wiſemans part (ſaith *Tully*) by little and little to winde out himſelfe, and ſhift off thoſe friendſhips which he greatly liketh not: ſo likewiſe an old rooted cuſtome may not be haſtily and ſuddenly changed,

Lib. 1. Of.

changed, but ſoftly, leiſurely, and diſcreetly. For ſudden alteration and change bringeth the body into danger, and is very prejudiciall to health. But this is ſpecially meant of the body : for in the ſtate of the minde, there ought to be neither ſtop nor delay, but immediately and out of hand to abandon and baniſh all lewde manners and diſhoneſt enormities.

Furthermore, as in yong men all things are to bee reduced to the perfection and line of temperature, and every way to be attempted for the amendment of that which in them is amiſſe, and for framing of their bodies to a right proportion or agreeableneſſe : ſo in aged perſons nothing ought to be raſhly taken in hand or inconſiderately attempted: for that it is a great deale better for that Age, ſtill to continue in ſuch things as they have beene trained up and accuſtomed unto, (yea although they bee ſomewhat hurtfull) then to begin any new alteration in their dyet and order of living. Contrariwiſe yong men muſt ſtrive and aſſay to alter and bring themſelves from thoſe things that be naught and hurtfull, although they have beene uſed thereto even ſince they were Children. For their ſtrength and powers are well inough able to ſuffer a moderate alteration : and becauſe they may live a longer while, it is to bee hoped that they (by changing and framing themſelves to a better cuſtome and order) may receive thereby profit, and bee otherwiſe beneficiall to their Country. But an old man, if hee goe about to ſhake from him, or to change that order of life, which by long uſe and domeſtically hee hath frequented, doth but loſe all his labour, and travelleth therein all in vaine. For although he proceed ſomewhat forward therein, and ſeeme to have won thereby ſome part of his deſire, yet ſhall hee lacke time and ſpace to gleane and enjoy any fruit of his wiſhed eſtate.

Ill cuſtomes muſt by little and little be taken away.

Change in old men, dangerous.

He

He doth herein much like to him that being ſpent in yeeres, and even at the pits brinke, carefully and buſily ſaveth and purveieth (the neerer that he commeth to his journeis end, and hath leſſe way to goe) greater ſtore and foiſon of victuall for his wayfaring expences: a thing in the opinion and judgement of *Cato* ſo abſurd, as nothing more. In which doing hee waſteth all his labour, and dealeth much like (ſaith *Galen*) to a man that in his old doting and decrepit dayes, goeth about to learne ſome Art or Occupation, whereas more meet it were for ſuch a one to call to remembrance what a ſmall time by courſe of nature he hath here to remaine, and that his continuance here cannot be long, but muſt bee packing away, and depart to his long home.

Ciccro in Senect.

Lib. 5. de tuend. Val.

Seeing therefore old age is to enjoy and take no commodity by changing uſuall diet and ordinary cuſtome of living, it is better by every manner of way to cheriſh and comfort it, and to heat and humect his cold and dry body with nouriſhment convenient, then doubtfully and by hap-hazard, and otherwiſe then that age permitteth, to begin any new order: ſithence old age is weake and feeble, and not well able to beare out even the leaſt diſdyet that may bee, but if it fall thereinto, hardly, and with very much adoe can it eſcape and recover it ſelfe out againe.

The profit that commeth by exerciſe.

But foraſmuch as naturall heat by moderate motion, or exerciſe, is increaſed and ſtrengthened, and the body and minde of man (wearied with troubleſome buſineſſe and cares) is deſirous with reſt and quietneſſe to be refreſhed, and to have ſome reaſonable truce and relaxation: even as good heed and great regard hereof in every ſeverall complexion would be had (for according to every mans nature is the ſame ſunderly to be uſed, ſo in this hot ſtate and complexion of body,

for the better maintenance and conſervation of health, it would be well looked unto, and circumſpectly conſidered. Nothing is wholſomer nor more availeable for health, then ſeaſonable exerciſe, and convenient motion. For by it the quickneſſe and vigour of the minde is revived, the faint drowzy ſpirits ſtirred up and awaked, the ſoule and minde cheered and exhilarated, all the parts of the body, and all the ſences both within and without made nimble, active, perfect, and ready to doe their proper functions: the colour fairer, and freſher appetite provoked and ſharpned, the paſſages and pores opened, and the conceptories of the Veines enlarged and made bigger (whereby humours have freer paſſage and way into every ſeverall part of the body,) excrements commodiouſly purged, concoction ſpedilyer finiſhed, and the juyce or humours (being well concocted) better diſtributed to the ſuſtenance and nouriſhment of every member in the body: laſt of all, when the minde is quiet and calme, then is ſleepe ſound and quiet alſo, not interrupted, nor broken with fantaſticall dreames and nightly imaginations, yea then be all things duely, ſeaſonably, and orderly uſed and done, when the meat is thorowly concocted, and excrements by evacuation purged, which by too vehement motion are drawne into the diſpoſition, or habit of the body, and ſtop the ſtrait and narrow pores thereof. When a Man is diſpoſed to exerciſe himſelfe, it ſhall bee good to prepare his body thereto by bending and bowing thereof, and to ſtretch out his ſinewes, and other parts of the body, which peradventure for want of exerciſe are ſtiffe, thereby to make them nimble and pliable. By this meanes ſhall he with no grievance or wearineſſe vſe exerciſe, and ſo long is it good for him to beſtirre his body, till his limmes begin ſomewhat to ſwell, and a freſh ruddy co-

Order of exerciſe.

lour

lour in his face and body, with ſweating to appeare: which ſo ſoone as it hapneth and is plainely to be perceived, it behooveth ſtraightwaies to ceaſe from exerciſe, and to chafe the body no further: for if it bee continued longer, and not ſtinted, by and by the colour vaniſheth away, and the body becommeth dry and ſanke: and like as hot complexioned men, if they uſe vehement and ſwift motion, and with exerciſe, heat and chafe themſelves thorowly, they have thereby bodies ſlender and (by reaſon their naturall humour is ſpent) ſomewhat enclyning to dryneſſe: ſo againe, if they live idlely, or give themſelves to drowzineſſe, or to ſpending their time in riot, diſtemperance, loytring, ſloth, wantonneſſe, eaſe, and nice delites, they grow full of ill humours, and waxe wondrous groſſe, fat, and corpulent. I may peradventure ſeeme to the ſquemiſh and full ſtomacked reader, to beſtow herein moe words then for ſuch a matter are needfull, but let him underſtand, that our purpoſe herein tendeth to this onely end, to admoniſh all men in generall, and namely Students and men of honourable birth, and ſuch as further and favour good ſtudies, and vertuous Arts and Diſciplines, not to meddle with painefull and vehement ſtrong exerciſes (ſpecially when they be faſting, or immediatly after meales) neither to ſit at their Bookes at unſeaſonable houres, wearying away themſelves ſtill within doores, and greatly waſting their animall ſpirits, and the faculties naturall of their bodies: for in both theſe ſorts, I ſee meaſure or meane in them wanting, whereof I purpoſe more at large to ſpeake, when I come to the diſcourſe of the dry complexion. Furthermore foraſmuch as there are ſundry & divers ſorts of exerciſe, and every ſort not apt and decent for every age, let every man try and conſider in himſelfe whereto he is by nature moſt apt and inclinable.

Sloth and eaſe hurtfull.

Advertiſement to the ſtudious.

How much his ſhoulders carry may,
And what they cannot well upſtay.

Sorts of Exercise.

As for Wraſtling, Coyting, Tennis, Bowling, Whorle-batting, lifting great Waights, pitching the Barre, Riding, Running, Leaping, ſhooting in Gunnes, Swimming, toſſing the Pike, Tilting, Barryers and Tourney, are reckned among the exerciſes of ſtrong men: albeit, ſome of them, becauſe they are violently and forcibly done, have of a merry beginning, a heavy and lamentable ending, as of late yeeres is hapned unto the French King *Henry*, the ſecond of that name, a ſtout Prince, and of courage invincible: who in a royall Iuſting, or running at the Tilt, for the more ſolemnization of a nuptiall pompe then prepared, received his deaths wound with a ſplint or ſhiver of a broken Speare which pierced and got in at the ſight-holes or beaver of his Helmet, and ſtrook the King into the eye, and ſo to the braine, whereof he ſuddenly fell into an ague, and after a few dayes dyed.

French King killed in running at the Tilt. 1559.

Gentler Exerciſes.

There bee other kindes of exerciſe not of ſo great travaile as theſe, and leſſe troubleſome: as to bee carryed in wagons, or to be rowed in Boats: ſundly ſorts of frictons: walking either ſoftly or apace. Singing and muſicall melody, chaunted either with lively voice, or played upon ſweet Inſtruments, to the eares and minde right pleaſant and delightfull, driving away heavineſſe, and cheering and reviving the ſpirits, when they are damped with thoughts and carefull penſiveneſſe. And if thereto be uſed a cleare and lowde reading of bigge tuned ſounds by ſtops and certaine Pauſes, as our comicall fellowes now doe, that meaſure Rhetoricke by their peeviſh Rhythmes, it will bring exceeding much good to the breſt and Muſcles. No

Muſicke cheereth and maketh merry the minde of man.

leſſe

lesse ease and profit likewise shall a man thereby finde for the opening of his pipes, and expelling thence all obstructions, specially if he use himselfe a little to hold in his breath, and pinching together his lips, with his cheekes full blowne, to let his breath gush out with a full and sturdy sound. But this in yong men (saith *Galen*) is to be moderated till they be at consistent age, and in mornings when the body is empty and not inforced, neither with the nightly exercise of venerous pastimes afore, wearied and weakned. *De valet. lib. 5.*

This Exercise also of all others is most chiefly convenient and good for them that either by imperfection of Nature, or by negligence of Nurses are crookbacked. For the muscles of their bulke and brest, and the Laps or Belowes of their lungs being drawne together and crooked toward their backes, causeth them to be short winded, which by this meanes is greatly eased, and they thereby made to fetch their winde a great deale better, and with more facility. A fit Exercise for crooke-backed persons.

Horses of good courage and breed, when they feele the spurre, and with coursing, trampling, and fetching the capre, caryre, or curvetty, doe the very same thing naturally with their snuffing nostrils (a token whereby to know a good couragious Horse) which men doe when they hold in their breath, and strout out their cheekes. This tricke to make them snuffe, the Horse-coorsers use, by pinching them by the noses, and if thereupon they forthwith puffe and blow, they take it for a certaine signe and sure token, that the same Horse is good, and hath in him no hidden nor secret fault. For if he pace not well, if he fling out with his heeles, and kicke, if he have a stiffe ligge, or a blinde eye, and such like outward impediment, it is evident by sight and looking on to be perceived, and by other outward tokens, ought and may easily be found out and tryed. To try good Horses.

Recreations not commendable.

I could here repeat a great sort of other exercises moe, as Dice, Tables, and Cards, but because they bee the pastimes and recreations of idle persons, and to be done standing stil, or sitting, and againe bee not in the number of commendable and laudable solaces, I have spared in this place to speake any thing of them. For men of good nature and disposition, when they have any spare time from their other earnest businesse, desire and frequent such solaces and sports as are joyned with honesty, such as are the pleasures of the Country and practice of Husbandry, which bringeth with it not onely pleasure, but profit and gaine also, and that plentifully and without any disliking toile. For the Master or owner of the ground, needs not with his owne hands, to moile and toile, digge and delve, plow, and cart, sow, harrow, and breake clods, to digge about his trees, and cleanse away the superfluous and hurtfull earth, sithence he may take lesse paines by committing the doing thereof to his Hinds and meigniall Hierlings, whom hee may daily oversee, and by word of mouth, becke, or signe, appoint what he will have to be done and taken in hand. Which thing is meant by *Terence*, where he bringeth iu one old man reprooving another for drudging and moyling in his ground himselfe, saying thus, *The toyle and labour which thou takest with thine owne hands, if thou wouldest bestow the same in overseeing thy folkes, setting them to their businesse, thou shouldest have more worke done by a great deale.*

Husbandry prayed.

Heau. Scen. 5. Act. 1.

The owners foot maketh a fruitfull fielde (saith the Proverbe) and the Masters eye fatteth the Horse. Now when wee leave off from exercise, and come to our meat and drinke which restoreth strength, wee must be very wary and carefull that we overcharge not our stomackes with superabundance and saciety. For as too much abstinence and hunger is oftentimes hurtfull,

so

so too much fulnesse and saciety is never profitable and wholsome: for therewith the stomacke is too much stuffed and distempered with crudity engendring opilation and putrefaction, the very breeders and procurers of agues, and all other diseases. To maintaine and preserve bodily health in perfect stay and soundnesse, all things are to bee done in due order and by right choice of judgement, so that according to the precept of *Hyppocrates*, labour or exercise, meate, drinke, carnall act, all must be used in measure, and bee done in their due time and order. Hereby wee see, that by his opinion, healthinesse must take his beginning at exercise, after which meat and drinke commeth next, then sleepe, and last of all carnall act, meetest for them (saith *Galen*) that usually have recourse thereto, and feele thereby least harme, and that is for lusty Age: for to old Age and dry bodies it is exceedingly hurtfull, and most pernicious.

Saciety or fulnesse of stomacke to bee eschewed.

Epidi. 6. Aphor. 5.

The harme of Venery, or carnall Copulation.

Neither is it without danger and harme, to bee frequented of those that be of hot complexions, specially being used out of season or immoderately, or when the weather is hot. In the Spring time it is more tolerable and wholsome, after that the body is with moderate repast of meat and drinke heated and moistned, and being also before sleepe. For by this meanes, the wearinesse or lassitude taken in the act doing, is by sleepe incontinently remitted, eased, and repayred.

Emptinesse and Repletion.

THis moderation is in other things also to be observed, as when the body requireth with meat and drinke to be refreshed, or being with humours opplete, desireth evacuation: provided alwayes that good cõsideration be had, what strength the body is of,

what

what nature is able to beare, and how farre herein a man may safely adventure. Which thing also is well and circumspectly to bee weighed and considered of, in opening of Veines, in provoking sweat, in procuring laskes. in scowring and purging the Entrailes, and provoking vomits: for in these, regard and respect must be had both of time, age, custome, nature and Country.

Neither ought any man of custome to use and try any of these experiences rashly upon himselfe, except great cause thereunto move him, or that he be troubled with much abundance of noysome humours, which require either by purgation or else by evacuation to be expelled. For in every Country almost there be some, which at all seasons of the yeere use to be let blood, or else by scarifying the skin to be cupped, to the no small hinderance, danger, and impeachment of their health: for together with the blood which is the treasure of life, there passeth out no small deale of the vitall spirit: whereby the whole body falleth into great coldnesse, and nature weakned, and thereby made lesse able to performe her worke and function. So likewise, others without any advice of the Physicions will swallow Pills, and drinke purgations, whereby they enfeeble their strength, and hasten old age before the time.

Bloodletting not rashly to be enterprised.

Blood and spirit the treasure of life.

Not good for men in health to use medicine.

The same now and then hapneth to sundry in provoking vomit, who thinke it good and wholsome once or twice in a moneth, to cleare and empty the filthy sinke of their gorged Carkasses this way: whereas it is at no hand expedient and good for them that be in health, to haunt this beastly custome, neither to be ruled by any that should thereunto counsell them.

Vomit seldome to bee provoked.

And whereas some take hold of a certaine saying in *Hippocrates*, whereby they ground the use hereof to be good, such men in my opinion doe not thorowly conceive

De ratione vict. lib. 1.

ceive and understand his full meaning in that place. For he being daily conversant and practising Physicke among such a Nation and people, whose fashion and ordinary custome was to keepe revell rex, and use all kinde of rictous and ingluvious gurmandize, did not prescribe unto them any lawes and orders for vomiting: but if they should fortune to overcharge themselves with excesse and surfet, hee judgeth it a better way for him that hath used himselfe to vomit every moneth, to continue the same two dayes together, that the second day may make cleare riddance of the remainder of the first day, rather then at the end of fifteene dayes eftsoones to renue the same. For by that meanes shall he expell and send out the humours that were engendred of his former surfet and distemperance, and keepe his body free from future sicknesse. So that this reverend and aged Physicion in that place exhorteth no man to vomit, for any wholsomnesse that is therein, but judgeth such manner of evacuation to be expedient for them that with excesse and immoderate feeding have surfetted, or whose stomackes through crudity and corruption of the meat and drinke before eaten, belch up sowre stinking fumes, whereof the one commonly hapneth in cold stomackes, and the other, in hot. So the wise *Hebrew*, *Jesus* the sonne of *Syrach*, in every place exhorting to frugality and moderation, willeth thee, if thou feelest thy selfe to have eaten too much and more then thy health can well brook, to arise and goe thy wayes and to cast it out of thy stomacke, lest otherwise thou bring thy body in danger of sickenesse: but he would not have any man customably to use it. Let not him that desireth to live till he be old, use vomiting often, specially if hee bee long and round necked, either very slender or very grosse bodyed, or strait and narrow brested: But hee that leadeth

When to vomit.

Eccle. 31.

To what persons vomiting is hurtfull.

his life temperately, shall not need to seeke any helpe at vomitting for conservation and maintenance of his health.

Sleepe and Watch.

SLeepe and Watch are after one like reason and way to be considered of, which being moderately used, and within the bounds of mediocrity frequented, are very availeable to health, and bring with them most needfull commodities.

Sleepe is nothing else but a resting of the animall faculty, and a pawsing from the actions and businesse of the day, whereby the vertues of the bodies being faint, and the powers thereof being resolved, are revived and made fresh againe, and all the weary members and Sences recomforted.

For when the powers naturall be fresh and lusty, native heat gathering it selfe inward, is of more force, and strongly applyeth concoction, performing the same not onely in the stomacke, but also thorow the whole body beside, whose vapour and pleasant sent moistneth the braine, and bringeth asleepe the Instruments of the Sences.

The commodities of sleep.

Nothing therefore after meat moderatly taken, is to the body wholsomer then seasonable sleepe, for it refresheth the wearied powers of the body, stirreth up the spirits, recreateth the minde, putteth away sorrow, and bringeth a man into good and quiet temper. Neither can health in any wise be continued and maintained in any part of the body, without this amiable recourse, and due use of watch and sleepe: whereby we with-draw our selves for the time, from our earnest businesse, and at seasonable houres give recreation to our wearied spirits, and after sleepe, fall againe to our businesse

buſineſſe and affaires, whether they be to be done with labour of the body, or induſtry of minde. For how could mans minde continue ſtill in his perfect vigour and ſtrength, if theſe things by turnes bee not uſed, if this variety of life and quiet reſting after labours of the day, be not intermingled? Theſe make the ſtate of our life the leſſe irkſome and burdenous, and us to be thereof leſſe weary and cloyed. For as *Ovid* doth rightly ſay,

That thing that lackes alternall reſt, Epiſt.
continue cannot long,
It makes the powers of body freſh,
and wearyed members ſtrong.

The Sunne being once up, ſundry delightfull ſights appeare, and innumerable gallant ſpectacles of the world and nature, preſent themſelves unto us, to chaſe and drive troubleſome fancies, dumpes, and cogitations out of our carefull and penſive mindes. And looke what commodity we reape by the dayes travaile, that doth ſleepe in the night countervaile and requite. For as the day ſerving for watch and diſpatch of our needfull buſineſſe, doth exerciſe the body, and in hope of ſleepe maketh all things lighter and eaſier: ſo the night being appointed for reſt, bringeth with it a forgetfulneſſe of the dayes toyle, and a ſweet end of the labour thereof. Wherefore we may not bee negligent, remiſſe and ſlacke in the due conſideration of theſe things, but carefully beware that they bee not, either unſeaſonably, diſorderly, or unmeaſurably frequented. So that ſleepe (which belongeth to the night) may be continued neere about the ſpace of eight houres, or (if Supper were ſomewhat large and full) ſomewhat longer. Howbeit in ſome perſons it is not to be meaſured,

The day appointed for labour, and the night for reſt.

Eight houres for ſleepe.

so much by the number of houres, as by the soundnesse and profundity of sleeping, as Porters, Whirry-men, vehement Labourers, Carriers, Saylers, &c. For these and such like (for that their braines are very moist) doe sleepe marveilous soundly, and cannot be awaked but with much adoe: because their naturall vertue being resolved with overmuch exercise, desireth by sleep to be refreshed, and with the humidity that descendeth from the braine, to be repaired and restored: whereby it hapneth that the vertue animall, and Instruments of the Senses, being lulled in ease and fast detained, sleepe most soundly seazeth upon them. And the thing which wearinesse causeth in great labourers, and such as use much exercise, the same doth moysture and refrigeration in children and drunken folkes: for in both of them, heat recoyling to the heart, (which is the welspring of the vitall faculty) and the head likewise stuffed with fumosities, sleepe hapneth and stealeth upon them.

Sound sleepers.

Why children and drunkards be sleepy.

But they that have the nookes and cells of their braine slenderly moist, are ready to awake at every little stirring or wagging, for that the thin vapour and small fume which possesseth the heat, being nothing thicke, doth quickly vanish and passe away. For I have knowne many, worne in a manner to the stumpes, partly by overmuch study, partly by Agues and Venery, who in their sleepe, plainely and perfectly understood every word spoken by the standers by, insomuch that being awaked with the least noyse that might be, they could recount and rehearse the most part of those things which had beene there spoken and uttered. Not after the guise and fashion of some, which of set purpose at banquets will counterfeit themselves drunken and asleepe. For these good fellowes under colour of being cupshot and heavy-headed, doe slily undermine, espy,

Who be soone awaked out of sleepe.

Wilie winkers.

eſpy, and marke what every man ſaith at the boord, ſpecially of ſuch words, intents, and meanings, as men being heated and well whittled in wine, doe then report, and unadviſedly utter. This tricke not they onely, but promooting Catchpoles, and crafty Scouts, that range about the Country, to eſpy how men live, and what they doe, noting the dealings, and narrowly ſifting the life, behaviour, and manners of other men, whereby they gleane to themſelves no ſmall gaine and commodity. For the fourth part of the goods, for their catchpolling, falleth to them, for their lot and ſhare: which thing maketh them to bee very prying, double diligent, and inquiſitive, where to have a purchaſe, and by other mens loſſes to enrich and greaze themſelves. The Poet *Juvenal* (a very preciſe and notable reprehender of vices, and one that would never goe behinde the doore to tell men their faults) ſheweth that this was a cuſtome uſuall and ordinary among Bawdes and Cuckolds (nay rather Wittolds) which for hire would be contented to let out their wives to open proſtitution, or when they had any perſons in ſuſpition and Iealouſie. And to the intent the adulterous Lecherers might the more freely and licentiouſly have the uſe of their wives bodies, theſe fellowes, as though they had beene buſied in other matters, and looking another way, or as though their mindes, eyes, and faculties animall had beene earneſtly fixed and bent upon other cogitations, tooted and gazed into the top of the houſe, and viewed ſome trim Seelings, or Images and Pictures, lively painted and ſet out in their Parlours and Chambers. For thus doth the Poet depaint and ſet forth in his colours one of this generation: and by this one, giveth a light to lead and direct our conjectures to judge of the reſt.

Catchpoles.

Iuvenal. Satyr.

To his owne wife, a Bawde and Pander vile,
A Wittold feigning sleepe and winking many a wile,
Who can his leripoope, and gaze full mannerly
For Birds nests in the roofe, while other sickerly
Dubbes him an horned knight, and that right worthily.

The very same thing also setteth downe *Ovid*, and to the same purpose, albeit by other occasion taken.

Lib. 1. Amor.

If that the Goodman have a heavy noll,
Or else a Burdeaux hammer beating in his head,
Both time and place shall us direct and foll,
Till with his wife our purpose we have sped.

But now againe to fall into my byas, and leaving this digression, to returne to my purpose, I say, nothing doth so much conserve, renew, revive and cherish the powers of body and minde as sleepe in the night, taken about an houre and a halfe after Supper. At which time it is best first to lye on the right side, that the meat may discend and approach better to the liver, and bee the easilier digested: Howbeit, it is not altogether amisse nor unwholsome for them that have feeble digestions, to lye somewhat groveling, and prostrate on their bellyes, specially if their stomacke be charged with any superfluity. The commodity whereof to them whose bellies be somewhat swelled and stiffe, is right profitable both for the digestion of the meat, and asswaging of all inflation and paine of the stomacke, and easing of ache and griping in the bowels. Lying flat upon the backe is most hurtfull and dangerous: for so many as sleepe after that sort, lye with their mouthes open, their eyes staring, their eylids uncloſed, sleeping very

The manner how to lye in bed.

Lying upon the backe very unwholsome and dangerous.

very unquietly, and without any refreshing or ease, by reason that the Muskles of their brest and necke bee drawne hard together. And beside divers other discommodities, they bee oftentimes troubled with the night Mare, and falling sickneſſe, and are also subject to palsies, crampes, and apoplexies: which diseases also are incident to them that sleepe at noone, or midday upon their bodies.

Let no man therefore of custome use himselfe to sleepe in the day time, unleſſe he be thereto driven by wearineſſe and lassitude gotten through heat or labour, or when he hath overwatched himselfe the night before. For in such case a nap at noone, may without harme be allowed and borne withall. And even as sleep unseasonably or unmeasurably taken, either by day or night, maketh men dull, oblivious, lazy, faint, heavy, blockish, and marreth both wit and memory. So againe, watching being not within mediocrity and measure used, dryeth the braine, affecteth the sences, empayreth memory, dimmeth eyesight, marreth the spirits, wasteth naturall humour, hindereth concoction, and finally consumeth all the grace, beauty, comlineſſe, and state of the whole body.

Sleeping in the day hurtfull.

The harmes of overwatching.

The perturbation and affections of the minde.

WHat harme and inconvenience the minde suffereth through perturbations and unruly affections bearing sway in the same, as hatred, anger, wrath, envy, feare, sadneſſe, immoderate joy, anguish, pensive cares and thoughts, with many other troublesome motions, repugnant, and greatly squaring from reason, there is no man but he hath either in himselfe by experience tryed, or obſervation in others sufficiently

ently noted. For what man in this so great imbecillity and frowardnesse of nature, is not with some of these tempted and assayled? And although some bee better able then othersome, either to withstand or to qualifie and subdue his affections, yet is there no man so perfect, that is not to some of them thrall and subject. How violent and unruly these affections bee in some, which yeeld their natures wholy to the impotency thereof, and how greatly they disturbe and bring out of frame both the minde and body, by manifest examples is daily seene. For many have procured to themselves present death and destruction through rage, anger, shame, and immoderate joy, by reason that the heart being left destitute of blood, and vitall spirit, fainteth, shrinketh, and is dissolved.

All men subject to affections.

The great hurts of affections.

Which selfesame thing (albeit by another and divers reason) oftentimes hapneth also in feare, sorrow and sudden frights, at which times the heart is oppressed with too much abundance of blood, and the vitall spirit choaked and stopped. Anger which is a passion so like to fury and madnesse, (as nothing in the world more) what force it hath, and how much it altereth the state and outward shew of the body, appeareth chiefly by countenance, colour, grimme visage, cruell, and fiery eyes, puffing and wrinkled nostrils, biting lips, enraged mouth, trembling and shaking limmes, unsteady gate, stammering and fearefull voyce. This affection, or rather perturbation of the minde, when it once rejecteth the rule of reason, and groweth into disordered outrage, is offensive and troublous to others, but chiefly and specially, the party himselfe (therewith affected) throweth himselfe into perill of death, or at least into diseases very dangerous: the minde therefore must be reyned by reason, and curbed by temperance, that it yeeld not to affections, but procure to it selfe quietnesse and

Anger.

and tranquillity, which (as *Tully* witneſſeth) is the chiefeſt point that helpeth us in this life to live well and happily. Which none can have, ſaving he, that can ſubdue and maſter his affections, and ſhake off the tyrannous yoke of lewde vices: and this is by no other meanes to be brought to paſſe, but by a firme and aſſured truſt and beliefe in God onely, and the ſame to bee ſtedfaſtly grounded upon his holy Word and heavenly Spirit: by whoſe direction a man ſhall not faile to have the gift of temperance, to qualifie all his wilfull affections, and to withdraw and keepe him backe from all licencious luſt, inſolency, immoderate joy, exceſſive mirth, hatred, anger, deſire of revenge, greedy ſcraping, covetouſneſſe, and all other vicious affections whatſoever. And by this meanes both the parts of man, that is to ſay, both ſoule and body (which by a certaine ſympathy or mutuall conſent and conſpiracy agree together) ſhall be in perfect ſtate and ſoundneſſe, without being with any ſickneſſe, or grievous malady diſtempered.

Tranquillity of minde. *Tuſcul.* 5.

Temperance.

Gods holy Spirit ſubdueth and qualifieth outragious affections.

Of a cold Complexion,

The eighth Chapter.

BEcauſe the cold complexion is cleane contrary and oppoſite to the hot conſtitution: and for that this is the worſt of all others, and furtheſt from that ſtate which is perfecteſt and beſt: I will addreſſe my next ſpeech to diſcourſe upon it, to the end (if it be poſſible) it may be amended and brought to a better caſe. For ſithence life doth conſiſt in a temperature of hot and moiſt, whereby bodies encreaſe to their growth, and

attaine to manly ſtrength and ſtature: worthily and by good reaſon, may this bee accounted of all others the worſt for that, in every point and reſpect (that tendeth to the furtherance of ſtrength and maintenance of health) it helpeth no whit, neither giveth any encreaſe thereto at all. For conſidering that in it there lacketh heat, and all the powers and faculties naturall, it is not able for the weakneſſe of the Inſtruments and Organes, to attract and digeſt the nouriſhment that is moyſt, nor to make it like and conſubſtantiall with the body and members. And even as naturall heat, of all the faculties in the body is ſtrongeſt to doe his functions: ſo, cold is cleane contrary unto it, and fit for no function, ſpecially concerning the act of nature in the alteration of nouriſhment. For in it is no manner of utility or helpe, touching the conſervation and maintenance of the body, either in the office of concoction and digeſtion, or in any of the other vertues or powers of nature. But yet in this quality (although it want of integrity and temperature) there is alwayes ſome heat, but the ſame is very faint, weake, and through cold, blunt and feeble. For if heat ſhould totally faile, or bee utterly extinguiſhed, life could not continue. Therefore in this body, heat is not altogether conſumed and waſted, but cold is above it and overcommeth it, and in the mixture of the other qualities is more in quantity and ſtronger then any other, and thereupon hath it his name to be termed Cold, and therefore ſo long as life remaineth in man, and any portion of vitall heat in the body, it is good and expedient by all wayes and meanes to ſtir up and cheriſh naturall heat with nouriſhment and exerciſe convenient, that it be not through cold, oppreſſed and trodden downe. For there is no greater enemies thereto, then Sloth, idleneſſe, and cold meats: as hereafter ſhall bee more at large declared. Some, I thinke,

Heat the ſtayer and maintainer of life.

Cold the decay and ſpoyle of life.

Cold coupled with heat.

In cold bodies heat doth not altogether lacke.

thinke, doe marvaile how men of this constitution and complexion can continue and live, sithence their blood being cold, their vertues Animall and Spirable bee decayed and dead. But let every man note that there be many creatures of most cold nature, as the Salamander the Fire-worme, the Torpedo of the Sea, and many fishes moe, whereof some be of nature so extreme cold and chilling, that if they touch fire, they straightwaies quench it, as it were Ice, and some doe so astone the limmes of them that touch them, that they have no feeling nor sence in their hands or limmes a good while after.

Creatures in touching cold.

There is no kinde of Fishes (which by mine owne experience I am able to avouch and testifie) that hath warme blood, saving Whorlepoles, Porpeses and Seales, or Sea-Calves, which have hayrie skins, Tonies, Dolphines, and as many as are rough skinned, or thick leathery hided, such as (among those that live as well upon Land as in water) are the Bever and the Otter. These have warme blood, but all others have cold. And for this cause Monsters of the Sea being taken out of the water, doe by reason of their inward heat, and store of warme blood live long, whereas other sorts of Fishes as well of the Sea, as of fresh waters, as soone as they be taken out of the Water, or cast on shore, give but certaine gaspes, and dye immediatly, which is an undoubted argument and certaine token, that in them is very much cold and congealed humour, and of heat very little. For which reason, they be not able to bee kept long, but will soone putrifie, if they be not straight wayes salted or put in pickle.

The blood of Fishes is cold.

What sorts of Fishes being taken out of the water live longest.

By this may easie conjecture bee made of what plight and bodily state, those persons be which still eate Fish, and live a solitary life, without keeping company with others, and being forbidden flesh (which the Fa-

Eating of Fish hurtfull to them that are given to be solitary.

Gen. 1. Acts 10. 1 Tim. 4.

ther of Nature hath created and appointed with thankesgiving of all men to bee eaten) doe commonly feed upon rotten stinking Saltfish. Which kinde of people (for many of that stampe and disposition have for many yeeres used my advice in Physicke) I am wont to perswade and counsaile that they should drink after them, good, strong, and pure wine, and abandoning all idlenesse and sloth, use continuall exercise.

Solitary livers subject to the Apoplexie,

I have knowne sundry of them, that through grosse and clammy glewish flegme, have gotten the Letharge or drowzy evill, the Apoplexie, the Crampe, Palsey, and wry mouthes. There is none of these persons, but he aboundeth and is replete with much flegme, and Flegmaticke excrements, which maketh them Lumpish, and sleepy, forgetfull, slow of body and minde, and pale coloured, except sometime at the comming of some of their especiall friends they bee heated with wine, and thereby have dumpes driven out of their mindes. For by this meanes their colour is made fresher, and all drowzinesse banished and chased out of their mindes.

If therefore thou desire to have a patterne of a cold complexioned person, rightly pourtrayed out unto thee, set before thine eyes, men that by profession of life, live in this order, and by their former wonted trade of diet, are brought unto this habit, yea although aforetime they were of a disposition and manner of life cleane contrary.

A Snayles life.

These men doe live, but their life is like the Periwinkle or Snayle, whose substance consisting of a congealed licour, and concrete moisture, is liquefied and resolved into the same. Which thing is to be tryed and prooved by casting upon them salt, or glasse, or alume: or therewith they presently resolve and consume into a liquid substance.

And

And as men and mute Creatures, so also sundry Plants and great stemmed herbes, are endued with this quality : which by reason of their deletory coldnesse bring destruction unto Creatures, as Henbane, Mandrake, *Napellus*, *Solanum*, *Mortiferum*, *Aconitum*, the juyce of blacke Poppy, called *Opium*, which although in respect of their temperament and elementary quality, they bee cold in the fourth and highest degree, yet by the benefit of vitall heat diffusing it selfe from celestiall things into these lower bodies, they doe live and flourish in a fresh verdure. For in every nature, and especially humane, there is a certaine celestiall or divine vertue, over and beside that which is constituted of seed and of the feminine blood. For the warme and calefactive spirit, which a little afore we said was infused into the whole world, and into all the particular parts thereof, laboureth upon the Elements, & giveth life to all things, and finally worketh in them that vertue and efficacy, whereby through propagation they encrease, and procreate kindes like to themselves, and produce a Creature of the same nature that they themselves bee. For the first procreation of living Creatures being produced and made of Elementall concretion and of the Parents seed, which is a portion or part of the purest and best concocted blood, then doth nature, (whose skilfull workemanship no hand nor curious Craftsman is able by imitation to resemble or reach unto) having her originall, divine and supernall, applyeth the Worke shee hath in framing, bringeth her things to perfect passe, conveigheth the powers animall, with the spirits vitall, and vertues effectuall into the matter shee hath in hand, by whose ministery shee perfectly finisheth all the limmes, proportioneth all the lineaments, fitteth them to the rest of the members of the body, and giveth such shape and proportion to the things anima- Venemous hearbes.

ted,as daily we see represented and set before our eyes. This wonderfull force of nature which we elsewhere have shewed to issue and flow from the most abundant Fountaine of Divinity, being diffused into each part of the whole body, moveth and stirreth the masse thereof, directeth and governeth the minde and understanding,and maketh the same applyable to sundry actions: by whose benefit and helpe even those things doe live and have their being, which are stiffe and nummed with cold, although heat in them be faint and feeble: which (lest it should altogether droope and be utterly extinguished, and lest that cold quality, whereto the dry is of affinity, should too much prevaile and encrease) must be stirred up and excited with hot fomentations. For when naturall moisture is all wasted, and inward heat extinct, then death approacheth, and the whole frame of the body tendeth to dissolution and ruine. It commeth then to passe even as *Salomon* by an elegant and apt similitude describeth, that when the composition and knitting together of the body is loosed asunder and strength decayed and gone, then shall man be turned againe into dust, from whence hee was taken and made, and the spirit shall returne into his everlasting dwelling, and to God which made it. But to the end every man may perfectly know the nature and condition of this complexion and constitution, I will compendiously as it were by the way, set downe certaine markes and tokens whereby it shall easily bee knowne. A cold Complexion, if it bee compared to a hot, hath all properties contrary. For even as heat being diffused into each part of the body,imparteth his quality unto the humours, and maketh the body and the parts thereof to be of colour ruddy: so cold imparteth his quality unto the members and humours,and maketh the body of colour pale and unsightly.

Eccles. 12.

Token of a cold Complexion.

But

But if we be disposed particularly to marke and observe all the notes and tokens thereto incident, we shall finde in the cold complexioned body, all things contrary and diverse from the hot. For the body is pild and smooth, the hayre loose and soft, of colour partaking with red and white, and quickly shedding. The skin in touching, cold, and under it, some store of fatnesse. For when heat in mans body is faint and dull, fatnesse engendreth: which, as it much hapneth to the feminine Sex, so also breedeth it in many others that live idle and at ease, without labour or exercise. And for this cause through immoderate coldnesse the body waxeth grosse, fat, and corpulent: againe, by immoderate heat, (which melteth away and dissolveth fat) the body is made leane and dry.

Idlenesse maketh the body fat and cold.

For there be many things not comming to man by nature, or from his nativity and beginning, but accidentally and otherwise procured: as either by changeing of the ordinary custome of life, or by alteration of dyet, or by heat, labour, sloth, solitarinesse, lumpishnesse, feare, sorrow, care, and sundry others; many wayes changing the state of the body: making it sometime slender and leane, sometime fat and corpulent. Which thing also to the making of the colour of the face and body faire or foule, good or bad, are of no lesse force and efficacy. For what things soever doe excite and stirre up native heat, as Laughter, Mirth, Exercise, Wine, &c. doe make the face pleasantly and freshly coloured: but such things as bee cold, and suppresse heat, as cold ayre and nipping winde, too much drinking of water, immoderate sleepe, overmuch eating of cold meates, feare, sadnesse, carefulnesse, and such like, make the body to be white coloured.

Heat maketh good colour.

Cold wasteth and taketh away colour.

Thus, they that be of cold Complexions, are white coloured, unlesse this quality grow and surmount to an

excesse

Wan colour.

exceſſe and great intenſion. For then it declineth to a ſwart and leaden colour, ſuch as we ſee in men in the cold Winter, the winde being at North, whoſe cheeks, noſes, lips, fingers and eares are ſwart and wan, with ſtiffe cold benummed. But yet this commodity they have by cold, that it maketh them very hungry and greedy of meat, and not eaſily ſatisfied, albeit they doe not well digeſt nor concoct it. And if the tunicles of their ſtomacke, together with the cold, have in them any ſowriſh or ſharpe humour, they are in eating inſaciable and very ravenous feeders: which affect is called *Canina appetentia*, the Dogs appetite, or the hungry Sickneſſe: which is qualified and taken away by drinking the pureſt and ſtrongeſt Wine. To prove the appetite is ſharpned with cold, may well appeare by Salads and ſundry other ſowre and tart Condiments, which we uſe in Summer ſeaſon to provoke appetite withall. And as native heat maketh men nimble and active, ſo cold cauſeth them to be ſlothfull, loytering, ſluggiſh, drowzy, and unapt to any labour or exerciſe: becauſe they lacke the Inſtruments wherewith to doe any ſuch functions.

The hungry Sickneſſe.

Cold things ſtirre up appetite.

Cold perſons drowzy and unweldy.

Such perſons have faltering tongues, and nothing ready in utterance, a nice, ſoft, and womanniſh voyce, weake, and feeble faculties of nature, ill memory, blockiſh wit, doltiſh minde, courage (for lacke of heat and ſlenderneſſe of vitall ſpirit) fearefull and timorous, and at the wagging of every ſtraw afraid. Theſe and ſuch like defects and wants of Nature, muſt we to the uttermoſt of our power ſtudy to amend, by uſing a wholeſome diet, and exquiſit trade of living, which conſiſteth in a temperament of hot and moyſt.

The helpe and cure of a cold body.

In this body eſpecially it is expedient to excite and cheriſh native heat with exerciſe, and wine that is pure and good, and with meates that bee calefactive: of

which

which sort are such Birds as bestirre and much exercise themselves with flying, Sparrowes, Linets, Chaffinches, Culvers, Partriches, Phesants, Blackbirds, Thrushes, Figgebirds, and (among those that be homish and tame) Capons and Cockes: for Duckes, Swans, Geese, Cootes, Gulls, Hearneshoes, and other Water fowles, require a very strong stomacke to digest them. Fowles hard of digestion.

Of fourefooted beasts fittest for this nature are Veale, Mutton, Pigge, and Cony. Among fruits and such as the earth by tillage and industry of man bringeth forth, the best are these, Almonds sweet and sowre, Peachkernels, Dates, dry Figges, Reisons the kernels being taken out, Corants, Pine apples. Meats fit for old persons.

And because the increase of our Gardens lendeth us many helpes to this use and purpose, I thinke it good also not to omit them, for that they bee easie every where to be had, and neither costly nor chargeable: of which sort is Parsley, certaine kinds of Carrets, Seaholly, Skirwike rootes, Thistle, Artichoke, Navew, Radish, Chichpease, Cresses, Rocket, Mint, Wormewood gentle, and such as in Winter serve for Condiments and sauce, Onions, Garlicke, Leekes, steeped in water to take away their ranke savour and strong smel: or else for them that cannot well abide the strong ayre and sent of these, may put into their meat Outlandish and Forraigne Spices, as the Germanes and English Nation commonly use: as Ginger, Saffron, Pepper, Graynes, Cassia, Cynamon, Nutmegges. And persons of meaner calling, and smaller ability, and such as are not well able to beare out the cost of these things, may take out of their owne homish Gardens and ground, such things as in strength and operation countervaile these aforesaid, that is to wit, Rosemary, Basil, Savery, Organy, Majorame, Dill, Sage, Baulme, &c. For with these and many others of like sort, may the defects of Garden store. Hot Condiments.

nature be beaten downe, and the faults thereof overcome, and thereby the body by little and little, may be to a better and quieter ſtate reduced. For if dryneſſe or Siccity ſhould linke in and joyne with this quality, then truely life (which conſiſteth in hot and moiſt) cannot long continue: but needs muſt out of hand, come to finall end: where in the Chapter following I purpoſe ſomewhat more at large to diſcourſe.

Of a dry Complexion.

The ninth Chapter.

FOraſmuch as that diſpoſition and habit of body which is dry, is much like to that ſtate and complexion which is cold, yea next unto it, I will briefly declare, what I thinke thereof, and by what meanes it may be expugned and bettered. Theſe two qualities be in manner alike diſtant from perfect and good temperateneſſe, in what age ſoever they happen: howbeit in old age this dry diſtemperance can hardlyer and with much more adoe bee qualified and vanquiſhed then in youth, when the ſame ill habit commeth through ſickneſſe or incontinency of life.

For as old men, by reaſon of their age and long continuance of yeeres, have bodies dry, barren, and forworne: So likewiſe yong men by diſſolute living, unſeaſonable watching, and immoderate Venery bring their bodies before their due time to a cold and dry diſtemperance: and haſtning their owne deaths by waſting their vitall humour, arrive to their laſt ends, and die by naturall death as well as old men doe, although in deed ſooner then otherwiſe they might doe.

And

And it is called naturall, becauſe it is common to all men alike, and not able by any meanes to be declined. For old age or the laſt caſt of man, is not to be accounted naturall, in ſuch ſort as encreaſing and nouriſhing be, which are the workes of nature, and whereby the naturall faculty continueth and maintaineth it ſelfe: but becauſe it ſo falleth out, neceſſarily and by the due courſe and right order of nature. For this is natures decreed order, that all things having beginning muſt alſo have ending, and arive to their finall decay: for otherwiſe death ſhould unproperly and unaptly be termed naturall, conſidering it is rather againſt nature, and a profeſſed enemy to our life.

If men bee loth to bee ſicke, it followeth that they be loth to dye.

For if ſickneſſe (which I account as a ſtep or as a Sumner) to death bee an habit or ſtate contrary to nature, either depriving or at leaſt hindring the action thereof: how much more is death to bee denyed a thing contrary to nature, which quite aboliſheth and utterly deſpoileth life? For nothing is more repugnant to the lawes of Nature, then to dye and to be deprived of this moſt pleaſant light and breath. Which thing every man may try, and in himſelfe finde moſt true, whenſoever hee calleth to minde, and deepely with himſelfe falleth into any cogitation of the ſame: for it driveth a certaine fearefulneſſe, terrour, and dread into his minde, that (were not his minde armed and ſtrengthened with an undoubted hope and expectation of another better life hereafter) there could nothing be more miſerable nor in worſe caſe then mans life is. For what thing could deliver us out of feare, carefulneſſe, deſperation and diſtruſt, ſaving onely a firme truſt in Gods mercy, that our ſoules, after this corporall diſſolution, ſhall be tranſported to a place of eternall joy and felicity? As for death, it was not brought into the world by nature: for the ugly face of ſinne, and the

Death dreadfull.

Sin the cauſe of ſickneſſe and death.

wilfull transgression of Gods Precepts at the beginning of the world gave unto us this deadly wound, and wrapped us in all this misery. Therefore death is called naturall, not in respect of nature, but of the consequence: becauſe it hangeth indifferently over all mens heads, as common indifferently to all, and ſparing none, yea all things be within the compaſſe and reach thereof.

Sap. 2,

Two kindes of death.

Now foraſmuch as there be two ſorts of death, the one violent, and the other naturall: that kind of death is of Philoſophers and Phyſicions, called naturall, which hapneth unto old men: and ſuch as are in that bodily ſtate that old men bee: that is to ſay, Cold and Dry, without ſence or feeling of any paine: for in them, their languiſhing and foreſpent body forſaketh their ſoule, and not the ſoule their body. In ſo much that they dye in a manner as though they fell ſoftly aſleepe, whereas others (dying by meanes of caſualty, ruine, fire, ſword, ſquinſie, plurifie, inflamations of the Lungs, or other diſeaſes hapning to a man in his fulneſſe of humours) dye a violent death, ſtruggling painfully, and long languiſhing in extreme agonies before they give up the Ghoſt, ſo that the ſoule is perforce compelled to abandon and forſake the body, like a Gueſt that flieth out of a ruinous houſe, that is weather-beaten and much ſhaken with force of tempeſt, onely to avoide further danger, and hereupon doth *Cicero* very notably write, that *Young men, and ſuch as bee in their flouriſhing and luſty age, and full of humours doe dye, and take their end, much like us when a great flaming fire ſuddenly quenched with great ſtore of Water:* Againe hee ſaith, *that old men deceaſe like fire, that of it owne accord quencheth, and without any violence goeth out.* What a deale of ſmoke, what ſoot, what ſparkles doe wee ſee flie up into the ayre? what crackling and noyſe doth the

De Senect.

the great number of ſparkes make, when we aſſay to quench a light burning flame? or with powring great abundance of water, to ſlake a great heape of wood laid all upon one fire? Whereby we may conject, what vehement and painfull ſtrugling, what ſharpe conflict, what raging ſtirre and ſtriving is in a yonger body: when as through violence of ſickneſſe or other deſtiny, the luſtineſſe of his nature (being not yet ſpent) and his warme heat, and lively ſpirits be oppreſſed and ſtifled.

To this end, is that elegant and apt compariſon of *Cicero*: For (ſaith hee) *As raw and unripe Apples are not plucked from the tree, but by violence and force: but being ripe, fall downe of their owne accord, or with little touching*: So likewiſe the life of young men is taken away with force, but of old men, by maturity and ripeneſſe.

This thought I good here to enterlace, as a thing not greatly beſide my purpoſe, diligently advertizing all men even from their infancy and childhood to ſhun and decline all ſuch things as are prejudiciall to their bodies, and harmefull to their health, whether the ſame proceed of outward or of inward cauſes.

To be long lived.

Whoſoever therefore is deſirous to keepe himſelfe from being too ſoone old, and to prolong his life as long as may be, muſt very diligently take heed of many lets and hinderances, that damnifie and lye in waite to prejudice his life, but namely and ſpecially, let him have a carefull eye to keepe himſelfe from this dry plight and ſtate of body. And by what meanes he may ſo doe after certaine notes firſt given, whereby to know what perſon is of this complexion, I will briefly and compendiouſly give plaine inſtructions: a thing to all Students and Perſons politick, (doubtleſſe) right wholſome, profitable and expedient to be knowne.

All they therefore, that either of the nature of their

Notes of a dry Complexion.

owne bodily ſtate and Complexion, or by any defect in their Parents at their birth and procreation, or finally by any accidentall miſ-hap or cuſtome of living, as by want of food, thought, watch, heavineſſe of minde, or immoderate labour have commonly bodies ſlender and thin: and their skin (where dryneſſe is great) ſcurvy, rugged, unſeemely and lanke, like unto hungerſtarved Horſes, that lacke meat and attendance, of colour ill-favoured, ſwart, and yellow as a Kites foot, and at the laſt grim viſaged, ſowre countenanced, faced like death, filthy, loathſome, and leane as a rake: to conclude, in all reſpects reſembling the phiſiognomy and ſhape of Envy, are deſcribed by *Ovid.*

Lib. 2. Metam.

A face like aſhes pale and wan,
a body skraggy leane,
A leering looke and teeth all furd
with droſſe and filth uncleane:
Her ſtomacke greeniſh is with gall,
her tongue with verome fraught,
And never laughes but when miſ-hap
or harme hath others caught.
No winke of ſleepe comes in her eyes,
and reſt ſhee can none take,
For fretting carke, and cancred care,
her watchfull ſtill doth make.
Full ſore againſt her will it is
that any man ſhould thrive
Or proſper in his buſineſſe,
for that doth her deprive
Of all her reſt and quietneſſe,
thereat the helliſh Elfe
Doth ſtampe and ſtare, doth fret and fume,
and pine away herſelfe,
And to her ſelfe a torment is:

for

for seeking to annoy
The wealth and state of other folkes,
herselfe shee doth destroy.

And becauſe dryneſſe feedeth upon, and waſteth all their humour, they bee thin-hayred, and waxe ſoone balde, crooke-nayled, their voice feeble and ſlender, and ſometime ſqueaking (by meanes that dryneſſe exaſperateth their vocall artery) their pulſes beating faintly, ſlow gate, hollow-eyed, pale-lipped, ſhrunken temples, hanging cheekes, cold and crumpled eares, of ſtature not greatly tall, and of ſleepe (which is a moſt ſweet refuge, releaſe and truce from labours and cares) through diſtemperature of the braine, very little. And if their braine be altogether dry and hot, then is their memory naught, and in a manner none at all: then bee they very oblivious, blockheaded and heavy ſpirited. For ſithence the ſpirits faile and bee defective, which (as cleare and ſincere vapour) proceed out of pureſt blood by the benefit of heat, and have great force and vertue in directing and moving forward actions: it is not poſſible that the faculties and powers naturall being deſtitute of their forces, ſhould performe and rightly diſcharge their due and peculiar functions. But if the vertue or power animall be perfect and vigorous, and the braine not altogether deſtitute of heat, then is the memory ſtedfaſt, firme and retentive. For as immoderate moiſtneſſe cauſeth forgetfulneſſe, and doltiſh fooliſhneſſe, as in young children and drunkards appeareth: ſo moderate drineſſe with the helpe of meaſurable heat, maketh a good and faithfull memory, and highly furthereth toward the attainment of prudence and wiſedome. For a dry brightneſſe induceth a minde full fraught with wiſedome: and the more ſtore of moiſtneſſe that is therein, the leſſe is the wit: which thing

Baldneſſe commeth for lacke of humour.

Dry braine cauſeth ill memory.

Good memory.

thing we doe alſo note and ſee to come to paſſe by the ayre, when the weather is skowling and not cleare. For the Starres ſhine not bright out, when the ayre is with clouds and foggy miſts overcaſt and darkned.

Now the cauſe why many in their old age, dote and become very forgetfull (albeit this Age be ſaid to be moſt dry) yet the ſame hapneth not by reaſon of dryneſſe, but of coldneſſe, which manifeſtly prejudiceth and hindereth all the vertues and offices of the minde. For out of it ſpringeth madneſſe, loſſe of right wits, amazedneſſe, raving dotage, and want of the right uſe of the ſences, whereby the vertues of nature bee ſo oppreſſed and overcharged, that they bee thereby either altogether diſabled from performing their functions, or at leaſt, doe the ſame very faintly and feebly.

Reſtoring of the memory.

Therefore when memory is periſhed or affected, it proceedeth of ſome cold diſtemperature, which muſt with things moderatly hot, be remooved and expugned. For to humect or to arefie, is not the beſt way. But if coldneſſe be joyned with moyſtneſſe, then to uſe arefaction, and if it be linked with dryneſſe, then to uſe humectation. Now if this quality be not throughly ſettled and rooted, theſe ſignes and tokens aforeſaid, doe not exactly anſwer to this deſcription, but as the diſtemperance by little and little groweth and encreaſeth, ſo doe they appeare and ſhew forth themſelves every day more and more.

Which hapneth namely to them that bee affected with this habit, not naturally, but caſually and accidentally, or by ſome ſickneſſe of the body, or by ſome vexation of minde. For Temperaments are ſubject to many and ſundry alterations: In ſome, heat waſting and ſpending up moiſture, induceth a dry diſtemperance, and many times too much ſtore of moiſture quite

quencheth

quencheth heat: and many there are, unto whom vehement coldneſſe bringeth dryneſſe: which is the worſt diſtemperance of all others, and to nature moſt hurtfull: for that it haſtneth old age, and bringeth a man to death long before his time.

The body of every one is then inwardly dry, when it is neither able to attract and draw nouriſhment into the veines, neither ſufficiently able to digeſt and enjoy the benefit thereof, whereby it hapneth, that the principall parts and Entrailes (appointed for concoction of the meats) bee dried up, and the reſidue (ſerving to purge excrements) doe abound with phlegmaticke humours. Which thing hath made many to ſtumble and overſhoot themſelves, who have thought old men to be moiſt of complexion, whereas the ſolid parts, the arteries, panicles, skins, ſinewes, and muskles are not moiſt, but the capacities, receptories, and pores which ſtand the body in ſtead to expell ſuperfluities, are indued with ſome moiſture, and hereupon the body (by reaſon of weake and feeble heat) ceaſeth to be nouriſhed, and is finally brought into an extreme dryneſſe. And therefore not without good reaſon doth *Galen* thinke that this is the worſt plight and ſtate that the body can be in. For the ſame thing that hapneth to men aged and ſtricken in yeeres, hapneth to many yong men even from their firſt beginning. And therefore is it needfull to humect and warme them with moderate exerciſe, moiſt and hot nouriſhment, but ſpecially with hot and ſweetiſh wine: for ſowre and hard wines be hurtfull to this Complexion, and namely to old men, except they be well ſweetned with Sugar or Hony. This thing alſo ought to bee obſerved in the eating of Milke, which is made for them a great deale better and wholſomer, if it be well ſeaſoned with theſe or ſuch like condiments. For by this meanes, ſhall no

Galen. lib. 5. de tuend. Val.

Lib. 6. de tuend. Val.

Hard Wine, of the ſecond ſort.

Milke.

obſtructions by eating thereof bee engendred, neither needeth the ſtone and gravell in the reines thereby to be feared: And for doubt of being at any time with the ſame troubled (becauſe it commeth and is bred of groſſe rough humour, and meat of hard digeſtion) ſuch things ſhould bee preſcribed unto them, as open obſtructions, and provoke Vrine, of which ſort are theſe Herbes, Garden Smallage, Sperage, Alkakengie, Chervile, Saxifrage, *Chriſta marina*, Betony, Maidenhaire, Roſemary flowres: and (if the belly be bound or coſtive) Mercury, Fumitory, baſtard Saffron with a Ptiſant, Sea-Coleworts boyled in broth with fat fleſh, Mallowes, Arrage, Blite, all ſorts of Docks, Nettles, Hops, young Elderbuds, ſpecially in the ſpring time of the yeere, or ſuch other as bee in their chiefeſt vertue in Summer and Autumne, as Cheries, Plummes, Figges, and Mulberies being eaten at beginning of Meales. For whereas *Horace* in a learned and elegant Verſe commendeth unto us Mulberies, thinking the ſame beſt to be eaten laſt, and at the latter end of dinner, hee did it not by way of any Phyſicke or wholſomneſſe that is therein (being ſo taken,) but for that, the common uſe and cuſtome, was ſo to eat them. His Verſes be to this effect:

Herbes having vertue to make one piſſe.

Lib. 2, Satyr. 4.

At end of dinner Mulberies,
who uſeth ſtill to eat,
Each morning early gathered,
himſelfe in Summers heat
Shall ſafely keepe in wholſome plight,
devoyd of ſickneſſe all,
Whereby no kinde of malady,
attach his body ſhall.

For theſe and alſo Grapes, Peaches, Corneilberies, and

and ſuch as will not be kept long in Summer, ought to be eaten before other meats: for if they bee otherwiſe prepoſterouſly taken or out of order, they putrifie and corrupt the body, and fill the belly full of winde. In Winter ſeaſon alſo there are many things that make the belly ſoluble and ſcowre the Guts and Entrailes: as Muſt, dry Figges, and great Raiſons, Damaske Prunes, either ſtewed or ſteeped in ſome liquor, putting thereunto a good quantity of Sugar, or Hony. Whereunto are to be added, theſe that have an expedient vertue in medicines, *Sene*, *Polipodie*, *Manna*, *Epythyme*, *Caſſia*, *Rhabarbe*, and the infuſion of *Hebene*, or *Lignum Indicum*, *Mirobalanes*, *Thamar* or Dates of *India*, and all theſe to be given either in Whay, or in the broth of a Hen.

And foraſmuch as for preſervation of health, and driving away diſeaſes, not onely in old men, but in all others that bee ſubject to any ſickly affection, there cannot be any wholſomer thing then Turpentine, it deſerveth alſo to be reckned in the number of theſe aforeſaid. For it not onely mollifieth and looſeth the belly without all harme and danger, but alſo purgeth and ſcowreth all the Entrailes, and inward parts, as the Liver, Milt, Reynes, Lungs, and Lights: but it muſt bee of the beſt ſort, and cleare ſhining thorow, not counterfeit nor paultered withall. And the beſt is that, which iſſueth out of the Latch, the Pine, or the Firre tree. I have proved this to be of moſt effectuall and ſoveraigne force to provoke Vrine in them that could not well piſſe, to breake the ſtone and gravell: in the Strangury: and in the filthy and ulcerous dropping or effluxion of the Vrine, called of the Dutchmen *Den Druyper*: in the Gout as well of the hands as feet: in curing the lothſome Botches, and contagious polluti-ons of the Privy-members and ſecret parts, gotten by

Turpentine wholſome.

having carnall knowledge with common Brothels and Pocky Harlots : in curing and helping all inward griefes, and infections accompanying the same disease : whereof many settle so deepely within the bones, that the Pellicles, Rimmes, Sinewes, Muskles, Tendons, or Cords, through outrage of humours are shrunken, crumpled, spoyled, and haled asunder. And albeit *Galens* use was, to minister the same in the bignesse and quantity of a Filberd Nut, sometime of two, and sometime three: yet my custome is (because I would that it should the better penetrate and search into all the veines and parts of the body) to make it after the manner of a Potion, mingling with it some distilled water, or else some wine. For it will become liquid without any fire, and through continuall chafing it will easily be brought to a notable whiteneſſe, and that is in this sort to be done:

Lib. 3. de tuend. Val. lib. 5. tuend. Val.

Preparing of Turpentine.

First I take an ounce or two of right and perfect Turpentine (wherein is neither fraud nor *legier du maine* used) it doe I bruise, and dissolve with a Pestill in a Morter, and adde thereto a little of the Yolke of an Egge: then doe I mingle, and put to it two or three ounces of the water of Alkakengie, or Smallage, or some other liqnor, accordingly as the nature of the disease, or state of the person seemeth to require: All these doe I beat together, till they be well mixt and incorporate: the mixture will be of such a pleasant milky whiteneſſe as though it were Creame: yea my patients are perswaded that it is so in deed, and none other thing which I give them to drinke. I also use to make it into little round Pills, and rowling it in fine unleavened wafer Paste, to give it them to swallow downe, or else in the soft Pap of a Quince, but first must the Turpentine be well washed in Rosewater, or Fennell-water, to take away his rosiny tallage.

To make Turpentine liquid and potable.

And

And becauſe nothing to this Complexion which we here deſcribe, is wholſomer then ſound and quiet ſleep, (for therewith all the members are generally moiſtned, and with convenient warmth refreſhed) it ſhall bee good for a perſon thus complexioned, to take his full eaſe and ſleepe in a ſoft bed, largely and ſomewhat plentifully: For ſleepe in the night is the refreſhing and making luſty againe both of the body and minde. Sleepe.

The inward peace of minde, is ſleepe,
To wearyed bodies eaſe it brings.
By it themſelves men luſty keepe,
And freſh to doe their needfull things.

And when ſleepe is ſhaken off, it ſhall be right commodious to uſe rubbing or friction neither ſoft nor hard, but meane betweene both, the profit whereof to them that uſe it, is almoſt incredible: For it ſtirreth up vitall ſtrength, it califieth moderately, and maketh diſtribution of the nouriſhment into the body eaſier, and readier, ſpecially if it be done with the wet hand, or with a moyſt and coorſe cloth. For who doth not perceive that the hands, cheekes, armes, necke and eares, being rubbed, will waxe ruddy, and with heat gather blood into thoſe parts? Friction,

And although the uſe of rubbing and anoynting, among us now adayes be cleane growne out of cuſtome, yet in the old time men uſed it very often, as a meane to keepe themſelves in perfect health, and to ſtrengthen their bodily powers. So *Auguſtus Cæſar* on a certaine time eſpying his old companion *Pollio*, being above an hundreth yeeres old, demanded of him what order hee uſed in conſerving himſelfe in ſuch perfect ſound ſtrength, and in ſo luſty and greene old age? unto whom his anſwer was, that hee came to it, by uſing,

within, Wine: without, Oyle.

Men in the old time did not riotously abuse Oynments, and Oyles, to satisfie their effeminate delicateness and nice wantonnesse, but for safegard and preservation of health, thereby the better to keep themselves from sickness. For Vnctions and Frictions orderly and duely used (for there bee many sorts thereof as *Gallen* witnesseth) either indense the body, that the ayre and windes should not batter and damnifie it: or else rarifie it, that it bee not stopped and inwardly pestered with abundance of fuliginous humours and oppilations. Hard Rubbing doth snarle together and condense the body. Soft, looseth and resolveth it: Much, doth extenuate and diminish: Meane, hath a power to make it encrease and fill: Rough draweth out humours to the utter parts: Gentle and smooth taketh away nothing, but retaineth his force and power in the parts. Among these sorts of Frictions, that which is in a mediocrity, is most behoovefull for those persons that be old and leane. For as hard and stiffe-leathered bootes that have laine long unoccupied, by being suppled in Oyle are made soft: So likewise the bodies of old and dry persons, being stroked over and humected inwardly with Wine, and outwardly with Oyle, lay aside all severity, looke with a cheerefull and lively countenance.

Lib. 1. de tuend. Val.

Sixe sorts of Frictions.

To prove that this use of unctions in the old time was of divers sorts, beside the testimony of sacred Scriptures, beside the report of *Solinus*, and *Pliny*, *Strabo* in his description of the manners and fashions of the *Indians* doth sufficiently testifie.

Lucæ. 7.
Lib. 5.

Physicke (saith he) among them consisteth in meats, not in Medicines: and of Medicines, they best allow of Vnctions and *Cataplasme*: all other being (as they thinke) not voyd of harme and annoyance. Therewith they

they customably propulse sickness, mitigate heat, drive away lassitude and wearinesse, revive their wearied powers and feeble spirits, refreshing themselves therewith, even as we by sweet smells doe recreate our inward soule, and restore the faint faculties of nature.

Artificiall Bath.

No lesse commodious and profitable to this body, is a warme bath of sweet water: for it doth humect and califie, it dissolveth lassitude, in mollifieth hard and stiffe parts, it disperseth by evaporation the abundance of humours, it resolveth windinesse, and procureth sleepe: for that it humecteth the braine with a pleasant vaporous and dewie moisture. But the naturall Baths, which have all their vertues of Alume, Iron, Lime, Okre, Brimstone, Saltpeter, Bitumen, Lead, Brasse, Copper, &c. are not so wholsome for this Complexion and Nature, unlesse the party doe first aske advice of some skilfull and trusty Physicion, opening unto him the whole state of his body, whereby he may upon the consideration thereof give judgement whether it bee good and expedient for him to adventure into the same.

Naturall Baths.

Carnall dealing with women very hurtfull to dry and cold complexions.

Carnall lust and Venerous Act, as it is an utter enemy to all dry Natures, so especially is it most hurtfull to them that beside drynesse are also cold. No lesse hurtfull is overmuch exercise, wearinesse, watch, carefulnesse and thought, long abstinence from meat and drinke, heavinesse of minde and anger, wherewith such complexioned mens mindes are seldome stirred: but when they be thorowly chafed and angred, hardly will they be pacified and quieted againe.

Studying by night & Candle-light hurtfull.

And because unseasonable study is a thing that greatly wearieth and weareth Students, making them leane, and exhausting their bodies: a measure and meane also would be therein used. For wee see many great and painefull Students, still sitting at their Bookes, without

taking

taking any regard to their bodily health (by the helpe whereof the good ſtate of the minde is holden up and maintained) to looke with weariſh faces, pale, and without blood, nothing almoſt on their bodies, but skin and bone, the ventricles and ſtomacke feeble, and unable to digeſt their meat, their ſtrength and powers cleane worne out, and exhauſted.

For by wearying themſelves with late watching, and ſitting at their ſtudy till farre in the night, their Animall ſpirits through too much intenſion be reſolved, and their native humidity dryed up. Wherefore it is requiſite to uſe therein a moderation, and narrowly to looke to the preſervation of health, leſt otherwiſe through continuall poring and ſtudy, the body chance to pine away, and fall into ſome conſumption: For as *Plutarch* ſaith: Of all the good things that learning bringeth to man, nothing more excellent can be given to the body then to be in perfect health, and without impediment, either for the attainment of the knowledge of vertue, or for the neceſſary uſe of life. For if ſickneſſe, or giddineſſe of the head happen, ſtrait-waies the minde, being deſtitute of the helpe of the body droopeth, quayleth, and is neither luſty nor active in doing his ordinary functions: but together with his companion and fellow of all his labours, the body is mutually affected, and alike diſtempered. For which cauſe *Plato* his counſell is right commendable, adviſing us neither to exerciſe the body without the minde, nor the minde without the body, but to keepe as it were an equall poize of matrimoniall conſent and agreement together betweene them, as it were betweene man and wife.

Bodily health.

De tuend. Valetud.

Body and minde ſicke and well together.

Foraſmuch therefore as the inward and native heat by exerciſe and motion, is encreaſed, and ſtrengthened, and the minde revived, and made luſtier, it ſtandeth

all

all Students upon, and as many as be ſickly and of wearish or quaiſie health, to uſe themſelves thereunto, and namely to ſuch kinde of exerciſe as bringeth with it no weariſomneſſe or laſſitude, but which is ſtayed within the bounds of mediocrity, of which ſort is a decent ſtrainable and cleare voyce, reading or declayming with a lowde and bigge ſound, which is as expedient and as profitable a thing as any to open the breſt, to ſtir up the ſpirits, and to cleere the heart from all groſſe and fulſome vapours.

A wholſome exerciſe for Students.

Notwithſtanding, this muſt by the way diligently be obſerved, that they may not ſtraine their voyce to ſpeake overbigge and lowd, when they bee either throughly barneiſed with wine, or full gorged with meat. For the ſpirits and breath over-reaching and ſtriving it ſelfe with too much and too violent braying out, exaſperateth the vocall artery, and many times cauſeth either inflamation in the throat, or elſe by breaking ſome of the ſmall veines, maketh them to ſpit blood.

There be other ſorts of recreations, wherewith men of this calling and vocation, may well refreſh themſelves, taking (for the time) reaſonable truce with their other appointed ſtudies and buſineſſe, as moderate banquetting and making merry among honeſt and pleaſant conceited company, ſuch (I meane) as know how to uſe themſelves in each reſpect, and can frame their talke, and place their words according to time, age, perſon, preſent, and to ſome profitable purpoſe of life, in earneſt and grave matter, uſing grave ſpeech, and in ſporting mirth, merry devices, and pleaſant conferences, having in their mouthes no kinde of laviſh talke, but onely ſuch as to the hearer may bee both pleaſant and profitable. In which point many digreſſe from comlineſſe, and doe not greatly delight their audience,

Moderate banqueting not diſcommendable.

Recreation of the minde.

Comely mirth at the Table.

for that their table-talke neither serveth for the time, neither is to the hearers either pleasant or commodious. For when any waighty and perplexed matters be in question, or among them debated, these busie janglers be ever buzzing, Thus many even in their Wagons, at the Mill, in the open streets and crosse wayes, in their Wheries and Boates, yea, even upon their Alebenches, will take upon them to reason of the holy Scriptures, and to dispute of Religion. But how? Forsooth, even after such a sort as men, whose bellies bee full paunched, and bumbasted as much as the skin will hold, doe argue and reason of frugality and thrift. Which kinde of people, right aptly and worthily (although in a matter of lesse account) the Poet *Persius* in his time quipped and rated, where he saith,

Satyr. 1.

Each Peasant now with pampred paunch,
on Alebench and at Wine,
Dare chaunt and prate of Sacred lore,
and mysteries divine.

But let them rather yeeld to the wholsome admonition of *Horace*, writing thus:

Lib. Ser. 2. Satyr. 2.

Discusse not matters mysticall
when store of belly cheere,
And dainty fare, the Tables gay
doth furnish every where.
Learne, friends, but yet in due time learne,
not with the stomacke full,
When belching fumes of surfetting,
your eye-sight maketh dull,
When minde that's prone to wickednesse,
and following of will,
Rejecteth vertue stubbornely,

and

and vice frequenteth ſtill.
Come ſober, and not overcharge
with gurmandize I ſay,
When ſo yee ever meane to ſearch
the true and perfect way.
And why? forſooth I will you tell
(at leaſtwiſe if I can)
A bribed Judge, that gapes for gaine,
the truth to ſift and skanne,
Is farre unmeet and eke unlike,
to judge 'twixt man and man.

Hereupon it commeth that many utterly ignorant and meere blinde in the holy Scriptures, and matters touching the ſtate of their ſoules, ſuffer themſelves ſo wilfully, and headlongly to be carryed away by their owne ſenſuall affections, for that they buſie themſelves where they ſhould not, and leavell not at that marke whereunto their minde ought principally to direct it ſelfe, entermeddling and troubling their braines with ſcrupulous quiddities and diffuſe queſtions, having ſuch ſpiced conſciences, that ſometime they are miered, and ſtand in doubt of things moſt plaine and manifeſt: and lodging once within their hearts any erronious doctrine, or ſuperſtitious opinion, waver in faith, and doubt in conſcience, and miſſing the right Haven and ſure Ankerhold, whereunto they ſhould onely truſt, run upon the rockes of humane traditions, and throw themſelves wilfully upon the dangerous Shelves of mens fantaſticall traditions and invented trumperies. And therefore, becauſe the minde of man is ever buſie and diverſly jarring, and unſettled within it ſelfe, and neither in word, deed, opinió, nor in the whole order of life ſo firme and conſtant as is to bee wiſhed, I would adviſe and counſell every one that deſireth to live in

Curioſity in ſearching too high myſteries.

tranquillity of conſcience, and quietneſſe of minde, to diſpoſe all his actions, purpoſes, devices, and meanings, into times and oportunities thereto convenient, doing every thing in his due order, and appointing to each function his proper turne, and tempeſtivity, and not confuſely to ſhuffle up and mingle one thing with another in diſorder, nor to wrap and entangle himſelfe in many matters at once: which thing is meant by theſe ſayings of the Preacher, where he appointeth convenient ſeaſons and orderly times for each functions of this life, and aſſigneth to every thing his proper and due office: ſo that the night which is a time appointed for reſt (baniſhing all fantaſies) is to be paſſed and ſpent in ſleepe, and not to be entermedled with thoſe buſineſſes and cares which belong to the day. The time to eate his meate, the time to relaxe and ſport his body, the time to refreſh his powers and revive his ſpirits, let him ſo preciſely and orderly obſerve, that laying aſide (for the time) all other cares and cogitations, he onely attend to his meate meerely and decently cheriſhing his body, not ſuffering himſelfe to bee interrupted, or otherwiſe diſquieted during the time of his ordinary repaſt, and uſuall meales.

Eccleſ. 3.

Each thing ought to bee done in his due time and right order.

Thus, when we reſort to the places of publike Prayer, to heare godly Sermons, when we pray and offer up unto God our devout Meditations, all ſuch things as may in any wiſe hinder our devotion, ought then to be ſecluded, and layd aſide from us, that our mindes may onely erect it ſelfe upward to Godward, and to thinke on nothing but heavenly things. This alſo both in publike and private matters, in Common-pleas and domeſticall affaires, in the traffike and trade of Merchandize, when a man hath dealings with himſelfe, or bargayning with other men, ought circumſpectly to bee obſerved: for by uſing this ordinary cuſtome and trade

of

of life, he shall reape great commodity, and feele great ease in himselfe all the dayes of this his earthly pilgrimage.

Of a moyst Complexion.

The tenth Chapter.

BEcause radicall or originall humour is the maintainer and feeder of naturall heat, and the thing that preserveth and maintaineth life, even as Oyle doth nourish the flame in the Candlewike: therefore the Complexion that is thereof constituted, is not ill, neyther to be misliked.

For both Physicions and Philosophers commend the temperature which is moist, as not altogether disagreeing and strange from naturall disposition. And although in yong yeeres it be not all of the best: Yet when further age and heat be joyned to it, it becommeth much better and perfecter. For moystnesse will quickly conceive and take heat, and is both ready and plyant to be wrought and framed which way a man will, even like moist clay that will take any manner of print or forme. It helpeth therefore wonderfully to nourishment, and is of very great force and efficacy touching the height, talnesse, and growth of man. For albeit moistnesse hindreth the other functions, and of it selfe helpeth them in executing their actions nothing at all, but is rather altogether weake, and uneffectuall (because it is neither fit to attract, neither to retaine, neither to expell:) yet being joyned and perfused with heat, it helpeth and bringeth something to passe, and furthereth the other quality in the alteration of those

Moyst Complexion.

things which be conjoyned among themselves.

For as water being no lesse cold then moist, through heat of fire, boyleth things that be raw: making them wholsome food for mans body: Or as Oyle in the Frying-pan, through the heat of fire, and burning coles, becommeth most scolding, and boyleth and fryeth fishes fit and meete for the sustenance and meat of man: So likewise moistnesse in a mans body joyned with naturall heat, worketh many effects in the body, even as the Moone doth in the earth, thorough the light that she borroweth at the Beames, and shining Rayes of the Sunne. For as this Planet in her monethly course refresheth Woods and Fields, giving to all earthly things growth and encrease, causing the Sea to observe his tides in Creekes, Havens, Rodes, and Shores, and to ebbe and flow according to her course and motion, and as she is neerer and further off, sometime with swelling floods filling them, sometime with low ebbes emptying them, as she also doth Oysters, and all Shelfish beside: So likewise this wholsome vitall humour, moistning each member in the body, maketh the same full of juyce and moisture: and therefore they that bee of this nature and complexion, are long livers, if they keepe themselves within moderation, and that the moistnesse for want of heat, grow not too much out of square and beyond measure. For as too much abundance of water quite quencheth fire: so too much store of moisture oppresseth naturall heat.

Heat in man likened to the Sunne, and moysture to the Moone. The influence and force of the Moone.

But if these two qualities concurre and meet together in a moderate temperateness, and that neither moisture be too abundant, neither heat too remisse and faint, then *(certes)* all the offices of nature are most exactly performed. For when heat hath moistnesse pliant, ready and obedient, it attracteth the meat, and very well concocteth the same: and being reduced and brought

brought into the likeneſſe or faſhion of deawe, diſtributeth and diſperſeth the ſame into the very innermoſt and ſecreteſt parts of the whole body, giving nouriſhment to the members, whereunto it is made like and conſubſtantiall.

Moyſtneſſe therefore through the helpe and furtherance of heat, is of wonderfull force in giving nouriſhment to the body, cauſing it to encreaſe and grow up, in other functions being weake and feeble. For in it is neither vertue attractive, concoctive, alterative, nor digeſtive, but yet it is of ſome force as touching the vertue expulſive, by reaſon of the ſlippery nature which is in it.

For wee commonly ſee that thoſe perſons which be groſſe, corpulent, and moyſt of body, are for the moſt part looſe-bellied and ſoluble, by reaſon that their power retentive is not firme and ſtrong, and becauſe their pores and paſſages are made open and wide, for the humours to paſſe out.

In bodies which be hot and dry, all things happen contrary, becauſe in them the power retentive is ſtrong, but the expulſive (by meanes of dryneſſe, and for that the paſſages be empayred and decayed) is faint and weake: whereby it hapneth that in their avoyding of excrements, going to the ſtoole and ſcowring their Entrailes, they ſtraine themſelves ſometime all in vaine with coughing, hawking, and vomiting, and yet be not able by evacuation to eaſe themſelves.

Thus the moyſt Complexion being adverſary to the dry, hath all things and properties in a manner from its contrary, even as the caſe ſtandeth betweene children and old folke. For in Childhood, heat by little and little encreaſeth, and having more ſtore of moiſtneſſe, groweth more and more, till they come to full age and mans ſtrength. But in old age, this heat by little

little and little decayeth, and when moisture is all wasted, a man falleth into a cold and dry distemperance, and finally thereby brought to his death. The condition of which qualities, as wee have a little before described, so in this place the order of our present matter now in hand, craveth to have some certaine arguments and tokens shewed, how and whereby to know a moyst Complexion. He that is of this constitution and temperature, (cleane contrary to the dry disposition) hath a body soft, not rugged and rough, white-skinned, and without haire, the veines and joynts not standing out, nor greatly appearing, haire plaine and flat, and for the most part thicke withall, which in women evidently appeareth. For yong Damsels and Maidens, being any thing growne in lusty age, have their heads thicke hayred, and longer then yong men have.

The tokens of a moyst body.

Albeit many times it hapneth to this body as it doth to plashy wet ground, wherein by reason of overmuch moystnesse and wet, no yong trees, no shrubs, nor grasse groweth, as it also falleth out in very dry and hungry ground, where no moisture is at all. For where too much wet is, there the haires grow thin, because heat wanteth power, and lacketh strength, to bring out the pores and work the humour under the skin into hayre, and for this cause hapneth it also, that the hayres be of colour white, bright, yellow, or red, which in continuance of time and space of yeeres (as heat more encreaseth) begin a little to incline to blacke colour: their countenance and forehead pleasant and cheerefull, their eyes gray and bright, standing out forward, lively and quicke, and by reason of the pureneſſe of their Cristalline humour, cleare, bright, amiable and smyling: all which be tokens and signes of a good nature, and vertuous disposition, a quiet minde, plaine, simple, and upright dealing, and finally of such good towardnesse as

Gray eyes.

giveth

giveth an undoubted and certaine proofe of courteſie and humanity.

For in them is no gally bitterneſſe, as is in cholerick perſons, whoſe malignant humours incite and pricke them forward into ſundry inconvenient affections: whereas they that be of moyſt complexions, are not ſo lightly angred, nor ſo fumiſh and deſirous of revenge. And foraſmuch as heat doth not incend and ſet on fire moyſture, the minde of theſe men is nothing ſo eaſily heated and chafed, but rather is farre more quiet, calme and milde.

Moyſt Complexion, not given to bee malicious and ſpightfull.

Moyſt natures not fumiſh and teſty.

Now as touching the ſhape, feature, proportion and forme of their bodies: it is to bee noted that theſe complexioned perſons bee of ſtature meane, bigge ſet, rather then tall, ground paunched, and ſtrowtingly bellied, which commeth partly by nature, and partly by the cuſtome and order of living, by idleneſſe and eaſe, want of exerciſe, bolling, ſwilling, long ſleepe, and many wayes beſide, whereby the body groweth and becommeth burly, fat, and corpulent.

Tokens of a moyſt complexioned body.

I could here recite all the other tokens of each ſeverall part of mans body, that is of this moiſt conſtitution and complexion, as the Noſe in a manner camoyſed and flat, with the griſtly end blunt and bigge, ſwolne and blowne Cheekes, round Chin, and many ſignes moe: but they doe ſhew the ſeverall nature and quality of each ſingular part by it ſelfe, and not of the whole body in generall: ſo that wee may not by one ſmall part give judgement of the whole body, but of every proper member, ſpeciall conſideration muſt be taken: albeit for the moſt part, they reſemble and participate in nature and temperament with their chiefe and principall Entraile, that is to ſay, the Heart and Liver.

Every part of the body is by it ſelfe ſeverally to be conſidered, and hath his proper temperature.

Concerning the inward notes and tokens of the minde: Men of this Complexion, as their minde is no-

The state of the minde in moyst Complexions.

thing quicke, so neither is their tongue (being the interpreter of the same) prompt, ready or quicke, because it is so drowned in overmuch moisture, that it is not well able to advance and set out it selfe in good and cleane utterance : their wit neither sharpe nor fine, their courage base and nothing haulty, not attempting any high enterprises, nor caring for any glorious and difficult adventures : and the cause is, for that heat which is the thing that pricketh forward and emboldneth to take in hand worthy attempts, is in them very weake and small : for this cause, are men quicker witted, deeper searchers out of matters, and more diligent and ripe of judgement then women : for a woman compasseth and doth all things after a worse sort, and in going about affaires and making bargaines, hath not the like dexterity and seemelinesse that a man hath. And unto this end appertaineth and may bee referred that saying of the Wiseman : *It is better to bee with an ill man, then with a friendly woman, &c.* Which is by reason and effect of heat, which whosoever lacketh, or else have feeble and faint, are for the most part persons effeminate, nice, tender, without courage and spirit, sleepy, slothfull, weaklings, meycockes, and not apt nor able to beget any children, because their Sperme is too thin and moyst, and thereby unable to peece and joyne together with the womans seed generative. For albeit the desire of carnall knowledge and venerous acts for the most part proceedeth of a slippery and moyst disposition of body, and is to persons of this temperature lesse hurtfull then to others : yet forasmuch as this moystnesse and humour is slowly forced forward by heat, and the members of generation not filled with swelling spirit, it followeth that they bee unto carnall coiture fumbling, slow, and not greatly thereto addicted, neither therein take any great delectation

Why men be wiser then women.

Eccles. 42.

lectation or pleasure. And hereupon it hapneth, that fat women and corpulent, have greater desire to fleshly concupiscence and bodily lust in Summer, then in Winter, because in Summer, heat enkindleth moysture, and stirreth up *Venus*, but in men (contrarily) it quencheth it: for manly strength, by immoderate heat, is resolved and enfeeblished.

Carnall lust in Summer to men hurtfull.

Likewise these herbes, Time, Rue, and many others that bee very hot and dry, quench and take away in men all desire of carnall lust, because they waste the generative humour, whereas women thereby are provoked, and stirred to venery, by enforcing heat into their secret parts and privities. And for this cause, when the Genitories or members of generation begin once to grow into coldnesse, and that the generative humour is not forced nor calified by natarall heat, then are such things good to be ministred to the parties, as are of power able to stirre up the loynes, and with a certaine tickling concupiscence to provoke the genitall seed with desire to bee expelled. Now, how such persons may keepe themselves in bodily health, cleare, and free from sicknesse, here meane I briefly to decipher.

Rue provoketh lust in women, but taketh it utterly away in men.

First, because health consisteth in a temperament of hot and moyst, this constitution ought to use a moyst dyet, that is to say, such nourishment and food as is thereunto familiar and much of affinity: and such wherein is reasonable good store of heat, of which sort is sweet Wine, Milke, Rye bread, Rere egges, Veale, Porke, Pigge, bigge Lambes, Waterfowles, Beanes, Chestnuts, Chitchpease, Dates, Raisons, Figges, Almonds, Pine-apple kernels, hanging and sweet grapes, such as Muskadell grapes are, Sea-fish, Braines. Among garden or pot herbes: Lettice, Arrage, Rape, Parsenips, Carets, Melons, Cucumbers, but good heed must bee taken that he use not to eate too much of any of these,

Dyet meet for a moyst Complexion.

for feare of making the body exceed too much in moistnesse. For by overmuch moist diet and fare, Phlegme, and cold clammy humours, causing sundry dangerous diseases to be ingendred, to wit, the Apoplexie, Crampe, (through fulnesse, or else abundance of Phlegme) drowzy evill, Palsey, Falling-sickenesse, Astonement and insensiblenesse of the limmes, when as the power animall is so benummed and deprived of his function, that all sence of feeling and mooving is taken away, and a man suddenly thereby (as it were by some present revenge sent to him by Gods great wrath) is stifled. This body therefore must be conserved within the bounds and rules of healthinesse and temperance, using expedient exercise, and shaking away all sloth and idlenesse: specially it shall behove him to have good regard orderly to evacuate and purge his bodily excrements, to goe to the Stoole, to pisse, to arise betimes in the morning, and frequent some convenient exercise, and by using a somewhat vehement motion or walking, to stirre up his inward or naturall heat.

Dyet over-moist, hurtfull.

As concerning sleepe, in this body it ought to bee moderately used, not exceeding the space of sixe houres at the furthest. For it is better to sleepe little, and somewhat with watching to soke away humours, then immoderately to bolne, swell, and therewith thorowly to bee cloyed. As for example, wee see those which give themselves too much to belly-cheere and sleepe, to become therewith so grosse and corpulent, that their Chin hangeth downe dangling, and joyneth to their brest, and as the Poet *Persius* saith:

Moderate sleep good for moist persons.

Moist folke must sleepe but very little.

Sat. 3.

Their paunch and gullet with fat beares out,
A good foot and halfe, of assize about.

Whereby it hapneth that such persons are oftentimes

times even upon a ſudden caſt into diſeaſes. For their veines and arteries being ſlender and ſtrait, and alſo voide of blood and ſpirit, their naturall heat is quickly and for every light cauſe oppreſſed and ſtifled, which thing is meant by *Hyppocrates*, where hee ſaith, *They that bee by nature very porzy and groſſe, live as long as they that be ſlender bodied: becauſe their pores bee wide, and their conceptacles of blood large, ſo that lightly no outward or inward cauſes can greatly hurt them.* Which perſons although with dainty fare, idle life, and much ſleepe, they bring themſelves many times to this porzineſſe and corpulency, yet they be not ſo dangerouſly ſicke, when any diſcraſie hapneth, as they that bee of the ſame conſtitution and ſtate from their firſt beginning. For although ſome which in their youth were ſlender and leane, happen afterward to be fat, groſſe, and fleſhy: yet their veines, arteries and other paſſages and conduits of their bodies remaine ſtill large and wide: which thing plainely appeareth, whenſoever they (feeling themſelves not well at eaſe) have any occaſion to be let blood. For in this accidentall habit of body, although the party be fat and forgrowne, yet the veines lye not hid and unappearing, as in them that naturally be groſſe: but ſweell out, and plainely appeare to the eye, offering themſelves to the Launce, by inciſion hanſomly to bee cut. Therefore although this moiſt complexion, being cheriſhed by heat, be laudable and good, for that it prolongeth life, differeth and keepeth away old age, and ſuffreth not the body to grow into dryneſſe, yet if it exceed too farre, or ſtand in the point of extremity, it is dangerous. For when by reaſon of the veines being full, the body ceaſeth to be nouriſhed, and the faculties of nature (which diſtribute nouriſhment) intermit their office, and cannot worke in this caſe, needs muſt the body goe to wracke and incurre

Lib. 2. Aphor. 44.

inconvenience, so that either sudden death thereupon ensueth,(at least)some rupture of the vessels and veines hapneth.

These things being considered, it shall bee good speedily and in time to foresee and breake this habit and disposition, and by the meanes of moderate evacuation, abstinence,and watching,to prevent further danger, using such a prescript diet and ordinary, as best serveth to reduce the body into a safer and lesse dangerous constitution. For this is generally to bee noted, that a body is not to be accounted and reckned moist, in respect of abundance of excrements and humours, but of a temperate moistnesse of all the parts, and of the whole, proportionably together, with which temperate moisture naturall heat is fed and nourished,and life thereby many yeeres prolonged.

Moysture feedeth and nourisheth heat.

FINIS

Libri primi:

THE

THE SECOND BOOKE,

WHEREIN AS IN A Glasse is plainely and lively described the perfect state and expresse Image of every particular Nature, by the which every man may most readily finde out the upright constitution, plight, condition, affect, and disposition of his owne body.

Of a compound Complexion.

The first Chapter.

COmpound Complexions consisting of two qualities apiece, are in number foure, like as the simple be: *viz.* Hot and moist: hot and dry: cold and moist: cold and dry: unto whom there belong and are appendant so man humours, diffused into every part of the whole body, blood, flegme, choler, and melancholy. These according to the

According to the nouriſhment that a man is fed with, all humours either encreaſe or diminiſh.

the nature of nouriſhment received, are increaſed or diminiſhed, and ſuffering change and alteration, are eaſily one into another tranſmuted. And albeit theſe humours being of great force divers wayes, and ſundrily affecting the body, yea the minde alſo with fulſome and unpleaſant exhalations and ſents is oftentimes greatly annoyed and encumbred, (even as ill & naughty wine bringeth to the braine affects both hurtfull and dangerous) may not bee accounted Elements, neither are able to conſtitute any complexion: yet are they endued with elementall quality and vertue, and helpe much to the conſervation and keeping of the whole body in good plight and order.

The groſſe exhalation of humours hurtfull to the minde: as dead and fulſome wine is to the body.

For as we ſee the fire to be fed with matter combuſtible: and Torches, Linkes, Candles, and ſuch like nouriſhed with Oyle, or ſome other roſenny and fatty ſubſtance, ſo likewiſe the elementall qualities, and all the powers and faculties of nature derived into the vocall and ſpermaticke ſeed of our Parents, doe ſtand in continuall need of nouriſhment. For if the body ſhould not be ſuſtained with nouriſhment, or if the humours (which moiſten every particular member) ſhould lack the preſervatives and fomentations wherewith they be maintained, the whole frame of mans body muſt of neceſſity decay, and be utterly diſſolved, and every part thereof vaniſh away into his like, whereof it was generated, or into that, whoſe nature it containeth within it ſelfe, whether it doe participate with Fire, Ayre, Earth, Water, or draw neere in nature, and be familiar to any of them. They depend mutually one of another, and are ſtedfaſtly maintained by the helpe and ſtay one of another. Neither is there any part in mans body ſo ſmall, ſo vile, or ſo abject, that hath no reſpect to the comlineſſe and conſervation of the whole body, and doth orderly diſchage his due office and proper functi-

Concord and harmony in mans body.

on

on whereunto it was created. And this I would not have to be onely ſpoken and meant of the uſe and utility of every of the members and parts ſeverally, but alſo of the humours, which by the helpe of nouriſhment, doe maintaine, ſupport and underprop the temperament and complexion of each body: and by the helpe of naturall heat doe give encreaſe and growth to all the members generally.

For which cauſe *Hippocrates* and *Galen*, not without good reaſon appoint the foure naturall humours (being perfect and pure) the elements of Creatures endued with blood: for out of them commeth a ſecundary originall of our procreation. For they miniſter matter plentifully, and helpe highly in the breeding and ſhaping of the Infant or yongling, ſpecially if the body be well ballaſſed with good wholſome meates, and now and then heated with a draught of good wine: for without theſe *Venus* games are performed but faintly and ſorily: which thing ſeemeth to bee meant by the yong ſtripling *Chremes* in *Terence*, who being ſober, began to abhorre and loath his Harlot and Concubine: but being well whittled in wine, to take therein great delight and pleaſure, and not ſcarce able to qualifie himſelfe from committing further folly with her as in this proverbiall Sentence he flatly profeſſed,

De natu. humana.

Humours after a ſort are the elements of man.

Take meat, and drinke, and wine away,
Small is the luſt to Venus *play.*

Eunuch. Act. 4. Scene, 5.

For the Teſticles, Genitories, and members of generation draw unto them from the principall members, and convet into ſeed, the beſt and moſt exquiſitly concocted humours: which ſeed having in it great ſtore of effectuous and profitable ſpirit, is the worker of heat and of all the other faculties, and in the begetting

and procreation of children, is the chiefe parent and cauſer. Into it is a wonderfull vertue and divine power (by Gods good will and appointment) infuſed, for the ſhaping and faſhioning of the yong creature, within the mothers wombe : for it produceth a fruit of ſeemely and moſt beautifull workmanſhip, rightly ſhapen, and in each point perfectly proportioned, if the ſeed (whereof it was begotten) doe iſſue from a ſound and wholſome body : for otherwiſe, if the ſeed be of a diſeaſed, corrupt, and infected body, the iſſue and offſpring cannot chuſe but be monſtrous and deformed.

The force and vertue of ſeed.

Sound Parents beget ſound Children.

Somewhat therefore to recreate the Reader, and to make this argument more plauſible, delightfull and popular : I will depaint and ſet downe the nature and condition of the humours that rule and beare ſway in mans body, becauſe they produce and bring forth their like qualities. For blood is partaker of hot and moiſt : Choler of hot and dry : Phlegme of cold and moiſt : and Melancholy of cold and dry. Therefore that Temperament which is hot and moiſt, may very well bee referred to a Sanguine man.

Hot and dry to a Cholericke : and ſo forth of the reſt. But yet ſo, that we confeſſe the complexion and temperament of man not to grow or proceed elſewhere, then of the elementall qualities, for of them have they their names, and not of the humours.

Elements 4.
Qualities 4.
Humours 4.

Firſt therefore there be foure Elements, Fire, Ayre, Earth, and Water, which of all things made, are the originall beginnings, next are the qualities, that is to ſay, the mixture of Heat, Cold, Moiſt, and dry: of whom proceed the differences of Complexions. Laſt of all, the foure humours, whoſe force and nature, the ſeed comprehendeth and containeth within it : unto whom (beſide the qualities which are to it in ſtead of an inſtrument and not of a worker) the chiefe cauſe next

under

under God, of the forming and creation of all the parts, is truely to be attributed. Theſe wholſome humours to the conſervation of health and maintenance of life, are right neceſſary and profitable. For of them doe conſiſt, and of them are nouriſhed the entire parts of all creatures, and for this cauſe, ſo long as a man liveth, he can never want theſe without great detriment and danger of his health. Notwithſtanding, according to the courſe of time and ſeaſon of the yeere, according to the quality of the ayre encloſing us, according to the diſpoſition of the place where we dwell, and according to the nature of each age, they are increaſed or diminiſhed.

The nature of blood.

For blood being the beſt of all the humours, and endued with heat and moiſture, is in his chiefe prime and force in the Spring ſeaſon: namely, peculiar and proper to luſty flouriſhing age, which commonly is of a ſanguine and ruddy colour, which nevertheleſſe wanteth not alſo in the other natures.

Phlegme.

Phlegme, being like unto water, is of nature cold and moiſt, and taketh his encreaſe in winter, and engendreth diſeaſes like unto it ſelfe.

Choler.

Choler, being of quality hot and dry, reſembleth fire, and hath his moſt force in Summer, which, although in ſight and touching, it appeare moiſt, and of colour yellowiſh, like Malveſey, yet in operation, power and effect, it is hot and of ardent nature.

Melancholy.

Melancholy, not unlike to earth, cold and dry, encreaſeth and taketh force in Autumne, this is the dryer and groſſer part of blood, and the dreggy reffuſe thereof.

In blood all the other humours are mixed.

All theſe differences of humours, when a veine is opened (for it is not all pure blood that guſheth thereout) is plainely of all men to be perceived. Firſt before it bee cold, it doth ſhew and repreſent to the eye, an

ayrie and fomy ſpirit, which by and by vaniſheth away: then an exact and pure liquor of moſt perfect and excellent ruddineſſe, the which is pure and right blood: in which there ſwimmeth Choler, and ſometime tough clammy Phlegme, ſometime liquid and thin, according to the nature, condition, and ſtate of man.

When a veine is opened, all the humours are ocularly to be ſeene.

Laſt of all, if you turne up the whole maſſe or lumpe, you ſhall find Melancholy, altogether of colour blacke. And thus every humour abounding in the body, bewrayeth it ſelfe by his owne proper colour: inſomuch that ſometime the blood that iſſueth out of the veines, liquifieth and is diſſolved into Choler or Phlegme, or clottereth and thickneth into Melancholy, and retayneth either no colour or very little of blood. And if a man were diſpoſed by taſte to have further knowledge in theſe humours, he may with his tongue and palate as well judge and diſcerne the reliſh and tallage thereof, as he doth their colour by his eye. For blood is ſweet, and in a manner of the reliſh and taſte of milke, becauſe it is much like and of kin unto it: Choler is bitter, of the nature of Gall: Phlegme, unſavory as water, and without all quality, ſo long as it is not rotten, nor mixt with other humours, for then is it either ſalt or ſowriſh. Melancholy, is ſharpe, egre and tart.

Humours have both colour and taſte.

Theſe taſtes and reliſhes there is no man that perceiveth and feeleth not, when as in vomiting and perbraking he caſteth up any of them: yea in ſweat and even in the ſpettle, theſe taſtes are manifeſtly deſcryed and perceived: for of theſe humours they have and participate their powers and faculties, and with their qualities are they endued.

Spettle and ſweat have their force and power of humours.

Of

Of a hot and moyſt Complexion : and by the way : of the diſpoſition and nature of a Sanguine man.

The ſecond Chapter.

HAving heretofore ſet downe the deſcription of ſimple Complexions and temperatures, which be ſo termed, for that they conſiſt of one onely quality, bearing ſway and dominion more then any of the reſt : by courſe of my purpoſed worke, I am next to entreat of them that are compound. For in the very beginning and firſt entrance of this worke, my promiſe and full intent was to ſet downe and deſcribe ſuch a Complexion and ſtate of body, as was in every point perfect and abſolute : and to repulſe and keepe away all ſuch harmes and inconveniences as in any wiſe might empaire health, or bring the body from his good ſtate into worſe caſe and taking. I have therefore thought it good here in this place firſt to inſert the temperament that is hot and moiſt : becauſe it is neereſt and likeſt to the beſt. For no ſtate of body (ſaving onely the beſt and chiefeſt) is better or more commendable then this, nor any that longer prolongeth life, and keepeth backe old age, ſo that the ſame conſiſt and be within the limits and compaſſe of temperateneſſe, that is, of hot and moiſt. Therefore ſithence this ſtate among all that bee compound, is accounted chiefeſt : wee muſt ſtand upon the diſcourſe thereof the more narrowly and preciſely, and the rather becauſe ſundry Phyſicions make no moe but foure differences, grounding their reaſons (and not altogether vainely) that it is not poſſi-

Tuend Val. Lib. 7 De Temp. 1.

ble (as *Galen* witneſſeth) that any temperature or diſtemperature can long continue alone and ſimple: For ſo much as neceſſarily it adopteth and taketh to it another. For the hot (conſuming and waſting moiſture) engendreth and bringeth dryncſſe: Cold, conſuming and waſting nothing, after a ſort encreaſeth humour. Semblably, the dry quality in thoſe ages that a Creature groweth and encreaſeth, maketh it hotter: but when it decreaſeth and draweth toward decay, it maketh cold, and dryeth the ſolid parts of the body: but the receivers and conceptacles of the humours it filleth with excrements, which thing in old men is plainely to be diſcerned and perceived, who abound and are full of Phlegme, ſpitting and ſpattering at their mouth, with their Noſes ever dropping and ſnevilly.

Temperatures ſubject to changes.

Old men by nature dry, but in condition moiſt.

Which thing later Phyſicions (even of our time) as yet obſerving, rejecting ſimple temperatures (which notwithſtanding may not well be ſo ſhaken off and forgotten) appoint onely foure, to wit, them that be compound: unto whom they have given names (not of their qualities, but ſomewhat unaptly) of thoſe commonly termed and knowne humours, that is to ſay, Sanguine, Cholericke, Phlegmaticke, and Melancholicke: by the ſquier and leavell of whom, they would have theſe foure differences of complexion or temperature, to bee reduced and tried. Which dealing and reaſoning of theirs, as it favoureth of popular judgement, learning to the common ſort, very plauſible: ſo ſtandeth it not with the preciſe opinion and cenſure of them that would have each thing skanned and meaſured in his right nature and kinde.

In the meane ſeaſon, I, as one deſirous to reconcile Phyſicions thus factiouſly jarring in opinion (and would God this uniformity and atonement were alſo brought to paſſe in matters of Religion, for the better

Diſſenſion and diverſity of opinion, dangerous.

quieting

quieting of many mens conſciences) both parties ſhall ſuffer the chiefe place to be aſſigned and given to the hot and moiſt Complexion (excepting alwaies as I ſaid before, the temperateſt of all, whereunto as at a marke we muſt direct our minde and levell our whole matter, that by it every man may try his owne nature) which ſo long as it is in his perfect ſtrength, vigour and quality, produceth and bringeth forth a Sanguine man.

And thus, there is in a manner no difference, neither prejudiciall to any party, either to call it by the name of a hot and moiſt Complexion, or elſe by the tearme of a Sanguine man: who by the benefit of this wholeſome humour, containeth and hath within him theſe qualities: albeit blood it ſelfe (for we will keepe all things within their preſcript limits) doth not engender and cauſe heat and moiſtneſſe, but rather heat and moiſture produceth blood.

Now, blood of all juyces and humours, is the beſt, and to mans life an aliment and maintainer chiefly appropriate, familiar and domeſticall: for through the force and furtherance of vitall ſpirit (which is the preſerver, and ſender of naturall heat into every part of the body, blood is conveied by the Conduits and Veſſels of the Arteries and Veines, and ſo both nouriſhed, maintaineth and preſerveth the whole body. The profit of blood.

And for that, this pure, cleare, defecate, lovely, and amiable juyce, is the ſpeciall thing that conſerveth every living creature in his being, and wherein alſo conſiſteth the life and vigour of every nature that liveth by breath: therefore the Hebrew Lawmaker *Moſes*, by the direction and appointment of God himſelfe, forbade all manner of blood to be eaten, becauſe the life of all creatures conſiſteth in blood, and is therewith nouriſhed and maintained: even as the flame of a Candle is with the Oylie wieke: as it plainely appeareth, Levit. 17. The cauſe why *Moſes* forbade the eating of blood.

reth, by a man that bleedeth very much, whoſe body is then in every part cold, wan and (for want thereof) fainting, and in a manner ready to give up the Ghoſt. I have knowne many, whoſe vitall ſpirit bleeding out and iſſuing together with their blood, have beene thereby brought into great danger of their lives. And therefore this treaſure of Life, muſt moſt carefully bee conſerved, becauſe it is of all humours the moſt excellent and wholſome.

Blood not rathly nor unadviſedly to be let.

Now, as the Arteries (which abound more with vitall ſpirit then with blood) ſpring from the heart: ſo, the veines (which containe more blood then any ſpirit,) proceed and ſpring from the Liver, and are diſperſed abroad in branches and fibres into every, yea, the very furtheſt places of the body. For the Liver is the ſhop and chiefe workemaſter of groſſe and thicke blood, although the firſt originall thereof be aſcribed to the Heart, by whoſe power and faculty the blood is made and throughly wrought: and being endued with vitall ſpirit, convaieth naturall heat to each part of the body.

Whence the Arteries and Veines ſpring.

The Liver the ſhop of blood.

The Heart the fountaine of blood.

Blood and vitall ſpirit, are in their chiefeſt prime and moſt abound in luſty and flouriſhing yeeres, albeit there is no age that lacketh the ſame: although in old-worne age, blood beginneth to draw to a coldneſſe, and the vitall ſpirit then neither ſo hot, neither ſo ſtrong and effectuous: which thing as it is in them well to be obſerved and perceived by their frequent geſtures and often mooving of the body and the parts thereof: yet ſpecially may it bee ſeene and noted by their colour, which in a yong luſty Stripling and youthfull body of good conſtitution is ruddy and freſh: but in them that be further ſtriken in yeeres, or further off from this temperament, is not ſo pure, ſo beautifull, nor ſo pleaſant to behold, for that all their comlineſſe and beauty

The colour ſheweth what humours be in the body.

beauty is either faded away, or through ſome evill humours, and hidden imperfection or blemiſh appeareth in them worſe then in the yonger ſort.

So, many being affected or diſtempered in their Splene, Wombe, Liver, Ventricle and Lungs, are commonly either pale, yellow, tawny, dunne, duskie, or of ſome other ill-favoured colour.

There is no ſurer way (ſaid *Galen*) certainely to know the humours and juyce in a creature, then by the colour and outward complexion. If the body looke very white, it is a token that phlegme in that body, chiefly raigneth and moſt aboundeth. *Tuend. val. l. 4.*

If it be pale or yellow, it argueth the humour to be greatly Melancholique and Cholerique, and the blood to be freſh and reddy: if it be blackiſh, it betokeneth blacke aduſt Choler, ſpecially if no outward accidentall occaſion happen, as great heat or chafing, labour or wearineſſe: or if the minde be not intoxicate, and perplexed with affects and paſſions, as anger, joy, ſorrow, care, penſiveneſſe: for theſe make the humours ſometime to reſort unto the skin and utter parts, and ſometime to hide and convey themſelves farre inwardly: and for this cauſe, we ſee men that are fumiſh and teſty, to be in a marveilous heat proceeding not of any ſickneſſe or diſcraſie, but of the motion and ſtirring of the humours: againe, them that be affrighted and in minde amazed, to be pale. Some to looke as wan as Lead, ſome white and ſwarfie, ſometime bluiſh, ſometime of ſundry colours: all which betoken crude humours and raw juyce to beare rule and ſway in the body, either of Phlegme, glaſſelike and tough, or of ſome other ſort, or elſe many rotten humours clamped up in the body, which by outward tokens and ſignes bewray and ſhew themſelves what they be, and what they ſignifie. Affects of the minde change the colour of the face and body.

They therefore that be of a hot and moiſt conſtituti-

on, and have great ſtore of blood within them, are of a purple and ruddy colour, ſoft, warme and ſmooth skinned: comely of ſtature, and of reaſonable feature, fleſhy bodied, and a little rough, aburne haired, red or yellow Bearded, and comely buſhed: of which feature, plight and bodily ſhape the Scripture witneſſeth that *David* was: who being (after that *Saul* was caſt off and rejected) appointed King, and anoynted by *Samuel*, was of a browniſh Complexion, excellent beauty, well favoured in ſight, and of countenance very cheerefull and amiable. Such a comely grace and Princely ſhape, was to be ſeene in the moſt victorious Prince *Philip* King of *Spaine*, and Soveraigne Ruler of the Low-countries, his Grace being here with us the laſt yeere at *Zirckzey*, outwardly arguing in him a moſt milde nature, and a mind moſt vertuouſly diſpoſed.

1 Reg. 16.

Philip King of *Spaine*.

There be yet many other notes, markes, and tokens appertaining to this conſtitution, which a man may not alwayes ſafely truſt unto as infallible, becauſe they ſuffer alteration and change by age, and yeeres, yea almoſt in every moment of time: but yet ſo, that by them appeareth alwayes certaine and undoubted tokens, that the ſtate of the ſame body aforetime hath beene and was in this right good caſe, plight and conſtitution, albeit now altered or perhaps cleane decaied. For as great, huge and ſumptuous houſes, being falne downe and decayed, ſhew evidently by the ruines and delapidations thereof, of what hugeneſſe and magnificence they earſt were, how curious and buſie the frame was, how skilfull and induſtrious the Architect and Workeman was: ſo in a laudable ſtate, Conſtitution and habit of body, which is decayed and faded from his former diſpoſition, there appeare certaine reliques, notes, and tokens of the good temperament that aforetime was in the ſame. Albeit ſometime through grievous ſickneſſe,

or by ſome great misfortune and outward calamity, mans nature is ſo fruſhed and damped, that all the vigour of the body, all the beauty, comlineſſe, and ſhape thereof is nipped and cleane aboliſhed, like a goodly faire building that is either by tempeſt ſhaken and battered, or by misfortune of fire utterly burnt and walted. Thus feare, aſtonement, ſudden affrighting, the dread of dangers, or death ſuddenly threatned, doe ſo waſte and deſtroy the powers, forme, ſhape and beauty, and ſo cleane alter ſome men from that they were afore, as though they had never beene the ſame.

A ſtrange example of a yong man, ſuddenly become gray-headed.

Whereof there hapneth in our time a notable and ſtrange example in a young Gentleman of Noble birth and Parentage: Who in the Court of the late Emperor *Charles* the fifth, farre overſhooting himſelfe, without regard of duty, remorce, or reverence of the place, had carnally defloured a certaine young Gentlewoman, whom he loved exceedingly: which fact to be perpetrated upon the bodies of yong Ladies, and noble Virgins, is accounted a thing moſt hainous, and puniſhable by death, yea although no force be offered to the Damoſell: and although by ſecret conſent and apparant likelihoods ſhe greatly ſeeme not to reject an amorous ſuit to her, in ſuch ſort tendred. This Gentleman therefore was committed to priſon, looking the next day following to be executed and put to death. For this is narrowly looked unto, that none preſuming or daring to commit any ſuch villany, or to diſtaine the Honour of the Princes Court with ſuch lewd and filthy pollution, ſhall eſcape ſcotfree, or goe away unpuniſhed, according to the greatneſſe of thoſe his wilfull and libidinous demerits. Languiſhing all the night in great perplexity, griefe, agony and ſorrow, and all the while conceiving inwardly in minde, the terrour and dread of death ſo neere approaching, he was ſo altered and changed, that

at his arraignment the next day, none of his owne familiar acquaintance, neither yet the Emperour himſelfe could know him. So much had the horrour of death, and the deſpaire of any pardon within few houres pallified his colour, and altered the ſtate of his former conſtitution. All his beauty, comely ſhape and freſh complexion was (as it were) ſo faded and exiled, his face ſo incredibly disknowledged, his colour (of freſh and cleare) turned into wan, ſwarfie, and death-like, his countenance to behold, lothſome and ugly, his head covered over with gray haires, (farre unmeet for thoſe yeeres) his beard ſluttiſh, driveling and filthy, with ſpattering ſnevell deformed. The Emperour earneſtly fixing his eye upon him, and ſuſpecting him not to bee the ſelfeſame man which had committed the fact, miſtruſted that ſome other perſon had beene put in his place: whereupon he commanded preſent ſearch to be made, and that matter to be throughly boulted out, whether it were the ſelfeſame party or no, and whether his hoare haires and gray beard were counterfeited by ſome confectioned oyntments, (artificially for the nonce coloured) or no. But the matter being found true and plaine, and no deceit nor coloured colluſion therein uſed: his Majeſty was at the ſight thereof ſo aſtonied, that his former reſolution and purpoſe to have the ſaid Gentleman puniſhed, was now turned into compaſſion over his pitifull caſe, and judging him to have already ſuffred puniſhment ſufficient, pardoned him his life, and remitted his offence.

One ſuddenly gray-headed.

The honourable, *Nicholas Michault* of *Indevelda*, a Gentleman in great favour with high Princes, and of all Noblemen worthily eſteemed, demanding of me on a time, ſitting at the table, the cauſe of this ſo ſtrange and ſudden change: I anſwered, that the very cauſe thereof proceeded of nothing elſe then of his extreme

feare,

feare, and vehement thinking upon that danger where-with he ſaw himſelfe diſtreſſed: the remembrance and cogitation whereof ſearched the very innermoſt Sences in body. For that trouble and affection ſo neerely touched him, and ſo grievouſly perplexed his minde, that all vitall heat and ſpirit was in him in a manner utterly extinct, whereby each part of the body, ſtraightwayes altered and changed from the freſh and comely colour which they had before, into an ugly and unſightly habit: in ſo much that the rootes of the haires (which by the vaprous humidity that lieth within the skin, be nouriſhed and preſerved freſh in colour) when the ſame humidity faileth, and in place thereof a cold and dry quality reigneth, to dry up and cleane loſe their former native complexion and colour: even as graſſe (wanting the moiſtneſſe of the earth to comfort it) cannot but wither and parch away. For even as the leaves of Trees, and the branches of greene Vines (ſerving to defend the Grapes from the injury of weather) are by extremity of heat, hayle, raine, and Northerne blaſts (which ſometime bluſterouſly blow in the Summer ſeaſon) altered from a pleaſant greene verdure into a yellowiſh tawny colour: So likewiſe the naturall complexion, luſtineſſe and ſhape of the body, drowneth and decayeth, and the haires (which of themſelves are no part of the body but an appentiſe, ſuperfluity, and ornament to the body) lacking the ſtrength and humidity that nouriſheth them, become hoary and gray long before their due time: which thing we ſee commonly happen to all thoſe that ſpend their time in the warres, or in dangerous travels on the Sea, or which be much troubled and viſited with ſickneſſe, wherein is a certaine imagination of very death in their mindes. For they remember and looke for nothing elſe, they thinke upon nothing ſo much when they ſtand in battaile aray, ready at the

Why ſome men even ſuddenly are changed in complexion and colour.

Note this for a true ſaying grounded upon proofe.

found of the Trumpet to joyne with the Enemy, and to try it out by dent of ſword: but either there preſently to ſlay or be ſlaine, making account thence never to eſcape alive, unleſſe peradventure they be ſuch, as with long cuſtome have ſo hardned and enured their mindes in many like dangerous brunts, that they neither feare death nor care for danger. Of which ſort wee ſee ſundry old beaten Souldiers, and ſuch as have beene long and throughly experienced in many a ſharpe ſtorme upon the raging Sea.

Imagination. Of ſuch force is a throughly ſetled imagination (as by many arguments elſewhere I have declared) that a Woman at the time of her conception, ſtedfaſtly fixing her imagination upon any thing, deriveth and induceth certaine markes and tokens thereof into the Infant: which thing is well enough knowne to happen alſo unto men, that ardently and earneſtly fixe their imaginations and thoughts upon any thing. And thus did the contemplation of Chriſt nayled on the Croſſe, imprint certaine ſtrakes, ſtampes, and markes upon the hands and feet of Saint *Francis*, if (at leaſtwiſe his religious ſectaries, fautours, and followers deſerve herein any credit) for the Images and Pictures in his name and reſemblance made and enthronized in Churches, holding his hands ſtretched out and open, are carved of ſuch faſhion, and ſhew him to have beene ſuch a one.

Beleeve it who liſt.

In what perplexity, diſtreſſe, agony and feare our Saviour Chriſt was, even by this to every man evidently appeareth, that, hee fixing his minde upon the inſtant danger wherein he preſently ſtood, and as it were before his eyes beholding his death now imminent and at hand, the ſweat trickled downe his body to the ground like drops of blood. For the terrour and feare of Death, deepely ſinking into a mans imagination, is farre more grievous and terrible then death it ſelfe: for

Luke 22.

Feare of death more terrible then death it ſelfe.

many

many have their Sences so astonied & benummed, that death hapneth unto them without any feeling of paine at all, as they that dye of the Apoplexie or drowsie Evill, or such as fall into trances, whom the beholders cannot perceive to feele any manner of paine, but to sinke downe, falling (as it were) into a sleepe or slumber.

Who dye in manner without paine.

And thus, in dangerous adventures and perils hazarded by Sea and Land (which to the eyes and minde represent a very Image of death) there is no man but feeleth in himselfe motions of feare, and looketh pale upon the matter, for that his blood at the sight of such dreadfull extremity, recoyleth and fleeth into the innermost parts of his body. For when as all the parts of the body be forsaken of their vitall juyce, there is none of them that throughly and well executeth his right function and office: the feet stagger and stumble, the eyes dazell, the lustinesse of the minde drowneth and is dulled, the cheekes seeme flaggy and hanging downe, the tongue stammering, and the teeth gnashing and whetting.

The cause of fearefulnesse when a man is in danger.

His haires for feare stand staring up,
his tongue is tyed fast.

Lib. 3, Aeneid.

There is no man (be he never of so constant and stout a heart) but is at one sudden chance or other appauled, and therewith shrinketh in courage, but yet so, that straightwayes abandoning feare, and ankoring his firme trust upon God, he eftsoones recovereth his courage, and banishing dastardly feare, remaineth constant and unterrified: And if the case so stand that those imminent dangers be not conveniently to be avoided, couragiously and stoutly objecteth himselfe to the push of any hazards, with unappauled stomacke, going throughstitch with his purpose.

A wise man sometime is put in feare.

There-

Therefore, there is no creature living by breath, unto whom death is not dreadfull and terrible, becauſe it bringeth deſtruction and utter diſſolution unto all: unleſſe onely to ſuch whoſe mindes be ſtupified, and their ſences blunted and unperfect: as, old decrepit perſons, yong Infants, Fooles, Madmen and Ravers, which have no remembrance or cogitation of any thing that is fearefull and formidable, neither feele any paine and griefe, as others, whoſe braine is firme and ſound, and their animall faculty perfect, doe: but ſpecially (as I ſaid before) they that are oppreſſed with the Lethargie, Apoplexie, or in trances, and ſownings, which doe (as it were) by little and little, cloy their eyes, and ſeeme as though they fell into a gentle ſlumber without feeling any paine at all.

Aſtoniſhment of minde taketh away the feeling of paine.

The effect of this my overlong diſcourſe tendeth to this end, that although there be in the body of man many goodly furnitures, and in the minde ſundry excellent ornaments, yet notwithſtanding, the life of man is ſubject every where, and in all places to innumerable caſualties, miſ-haps and inconveniences, and is on each ſide beſet and torne in pieces with ſuch a number of miſeries and by-reckonings, as every way weaken and appaire the perfect vigour and luſty ſtate thereof. But if no miſchance or harme aſſaile the ſame, it may in good caſe and temper many yeeres continue: as by frugality, wholſome diet, and orderly qualification of all affections: inſomuch that even till the yeeres of decrepicy there doe appeare the tokens and markes of a right good conſtitution and habit: which thing is manifeſtly to bee ſeene by ſome, that in old age are as luſty, and have their wits as freſh and youthlike, and their bodies not ſo barren, unactive, and fruitleſſe, as many young men have.

Now, foraſmuch as the luſty and full growne age of Adoleſ-

Adoleſcency, doth conſiſt in a temperament of hot and moiſt, continuing in a maner for the moſt part in a moderate meane of equability, and performing all his actions throughly and inculpably, ſo alſo as touching the maner and order of ſleepe, it keepeth ſuch ſtint and meaſure, as is not greatly to be miſliked. For their ſleepe is quiet and nothing troubleſome, nor diſturbed with any diſtemperance nor nightly vanities. For the braine is moiſtned and refreſhed with a ſweet pleaſant vapour, ſo that the minde thereby is not troubled with any maner of abſurd annoyances, but onely the labours, exerciſes, and devices of the day, and the needfull cares for the daily maintenance of this life: the performance whereof reſteth and appertaineth for the day to accompliſh.

Theſe doth the minde and imaginative part of man deviſe and ſtudy upon, toward morning, after a man hath ſlept his dead or ſound ſleepe: which is ſo quietly done, that therein is no fantaſticall dreaming. And if the minde and ſpirit doe then revolve and debate in dreame any other ſtrange or unaccuſtomed thing, then onely ſuch as falleth out for the day to conſider upon, the ſame *(certes)* ſignifieth abundance of ill humours to be peſtered within the body, cauſing the troubled ſpirits to ſend many confuſed imaginations and vaine fooliſh viſions up into the chiefe Caſtle of the minde: and of ſuch fond dreames to interpret, or prognoſticate any event or hap of future things to depend, or raſhly to gather any ſignification or meaning, is childiſh, vaine, wicked, and ſuperſtitious, as the Scripture plainely and flatly witneſſeth. Notwithſtanding ſometimes dreames (ſuch I meane as are ſent by heavenly ſuggeſtion) happen not without ſome divination and infallible preſage or foreſight of things to come. For our heavenly Father uſeth now and then to admoniſh and awake our drowzy

Levit.19. *Deut.13.*

Dreames ſometime ſent from God.

drowzy mindes and retchleſſe natures, laying before us in viſions and dreames ſomewhile good and wholſome, ſometime ill and lamentable haps, thereby to try, whether yet at length we will be obeyſant to his admonitions, or ſhrinke aſide and refuſe the lore of his preſciptions and commandements. For many being hoodwinked and bewitched with the trifling doctrine and frivolous traditions of mans invention, reject and forſake the pure and cleare Fountaine that perpetually yeeldeth moſt abundant ſtore of the everlaſting Water of Life, and ſeeke after rivers that are dryed up (and as *Jeremy* termeth it) digge to themſelves Ciſternes and broken pits that can hold no liquor or drop of wholſome Doctrine. That worthy, conſtant, and throughly tryed Souldier *Job*, bemoaneth his owne caſe, affirming that in the night ſeaſon hee was ſore diſquieted with troubleſome dreames, and dreadfull viſions. For the nature and office of ſleepe, being nothing elſe then a mitigation of labours, and a quiet ſurceaſing (for the time) from toyle, and a refreſhing of the body, with the buſie cares and dealings of the day before wearied: from theſe cares and troubles, did not his ſleepe in the night disburden and eaſe him, but rather encreaſed and doubled the ſame: that his minde ſtill remaining terrified with dreadfull dreames and apparitions. For thus doth he reaſon with himſelfe, and theſe complaints doth he utter in that his worthy Dialogue, or rather Tragicomicall diſcourſe: *If I thinke to my ſelfe, that my bed ſhall comfort me, and mitigate my griefe, and that I ſhall have ſome eaſe and refreſhing upon my couch, then troubleſt thou mee with dreames, and makeſt me afraid through viſions, inſomuch that I wiſh for death, to come and make an end of all my ſorrowes.*

cap. 2.

cap. 7.

To what uſe and purpoſe ſleepe ſerveth.

* The vertue and force of blood, as touching the framing of the inward diſpoſition and maners of the minde.

* As touching the inward notes of this complexioned body, and his inclination of minde (for a man ought in

each

each point and reſpect throughly to be viewed and conſidered) a hot and moiſt quality incident to blood, produceth in men divers natures, and according to the more or leſſe mixture of other humours, frameth in them ſundry maners, and divers diſpoſitions. They that be meere Sanguine, and have none or very little Melancholy or Choler mixed therewith (as moſt neerely approaching to the nature and ſence of bruit beaſts) are commonly dolts and fooles, or at leaſt, not greatly cumbred with much wit.

Perſons meere Sanguine, for the moſt part ſtarke fooles.

For ſithence (as *Galen* ſaith) ſharpneſſe and fineneſſe of wit commeth of Cholor, Conſtancy and ſtedfaſtneſſe of Melancholy and Phlegme, to the framing and diſpoſing of the maners, helpeth nothing, neither ſtandeth in any ſtead : it remaineth then that ſimplicity and fooliſhneſſe proceedeth of blood. Thus are yong Cattell (which in compariſon of the elder ones, have great ſtore of blood) for the moſt part (as wee ſee) fooliſh, ſotlike and beetle-headed : as Kids, Calves, yong Sheep, Lambes, yong wilde Kids or Roebuckes, yong Kittons, and the yong of all other dumme Creatures beſide : and among Men, the neerer that any one approacheth to the nature of bruit Beaſts, the more like unto them in manners and conditions is he. Which thing any that is but meanely skilled in Natures workes, may eaſily judge and diſcerne, even by certaine ſignifications of their eyes and countenance : each of which is as a glaſſe wherein to behold, and whereby to diſcover the inward affections of the minde.

Comment. 1. de nat. human.

In many men there is a great reſemblance and affinity in nature with other Beaſts, and the further that theſe digreſſe from the purity of temperament, the leſſe ſway in them beareth reaſon, judgement, underſtanding, willingneſſe to doe good, wiſedome, and diſcretion : to be ſhort, they are partakers of all thoſe things that are

common to Beasts.

And thus, there be many which either for lacke of good education, or through this depravation of Nature, degenerate into Beasts, and in all their actions in one point or other, resemble them in conditions. Many like Wolves, are blood-suckers, extortioners and raveners: Many like Lions, fierce, cruell, outragious and terrible, lying in wait to shead blood, and hunting their Brother to death. *As the Prince will, so saith the Judge.* Likewise saith *Ezechiel: Jehoakim is become a Lion, which hath learned to spoile and devour folke, to make Widdowes, destroy their houses, and make their Cities desart.* Some be as toying, gesturous, and counterfeiting of any thing by imitation as Apes. Some Foxlike, are subtle, wily, deceitfull, and crafty to entrap and catch the innocent at advantage. And in like sort, there bee others, which resembling the nature and conditions of other beasts, and degenerating from their integrity and excellency humane, either degenerate quite into Beasts, or at least become much like unto them. As for Children and yong Striplings about 14. or 15. yeeres of age or under, by reason that their blood is pure and full of swelling spirit, are still stirring, quicke, nimble, active, wanton, unmodest, malepert, sawcy, proud, without wit, and much given to toying and playing: for wee see them as wanton as Calves, that is to say, in mowing with their mouthes, in voice, gesture, beckes, clapping of hands, light songs, vaine joyfulnesse, where there is no cause, immoderate mirth, disordered fisking up and downe, and uncertaine motion and gate: all which doe signifie a shuttle wavering nature, and a minde subject to great mutability and unconstancy, proceeding and caused of the boyling of their blood within them, which boyleth up, and as it were seetheth in their Veines, even as new * Wine, Ale, or Beere spurgeth and

Man a Wolfe.
Man a Lion.

Mic. cap. 7.
Cap. 19.

Man an Ape.
Man a Fox.

Children quick, stirring, and playing, and the cause why.

* Boyling of blood in youth like to spurging of new Wine in the Tunne.

and worketh in the Tunne.

Hereupon the Netherlanders and Low-Dutchmen have deviſed certaine proverbiall termes, wherewith they are wont commonly to quip thoſe yong princocks and luſty Gallants whom they ſee overjoyed or too far gone in wanton jollity, making themſelves as ridiculous and jeſting ſtockes to the whole company. Neither are they incited to theſe immoderate pleaſures through reaſon or any well-ſtayed diſcretion, but by impotency of minde and wilfull affection, digreſſing and ſwarving from modeſty, temperance, and moderation: the lack whereof goggleth their unſtayed heads, and carrieth them into many inordinate prankes of childiſh inſolency. They alſo bewray their owne unconſtancy and unſtayed mindes, by much ſhaking of their heads, and continuall playing and toying with their hands and feet, inſomuch that ſome account them no better then ſtarke mad, or perſons diſtract of their right wits. Neither doe they finde themſelves occupied in any earneſt matter that is to any good purpoſe, neither ſhew they forth either in words or deeds any piece of wiſedome, but undecently for their age, and laſciviouſly returne unto their boyiſhneſſe againe, whereas meeter it were in reſpect of their time paſſed, now to fall to ſome thrift, and to frame their life after the preſcription of ſome good order.

Hereupon doe we uſe a proverbiall ſimilitude taken of the nature and conditions of yong Calves, which in the Spring time of the yeere (in the greene paſtures, when their bellies be full) skip and leape up and down, wantonly and toyingly fisking and jumping, now this way, now that way, now round about, one while rayſing themſelves upon the fore feet, and otherwhile upon the hinder legges: whoſe maners and faſhions, ſuch yong youthes as in their daily order of life doe imitate

and reſemble, are ſaid in Latine *Vitulari*, which is, to bee as wanton and toying as a yong Calfe: or not to have ſhed all their Calves teeth: or that their Iawes itch with Calviſh wantonneſſe:

Sapient. 4. The Booke of Wiſedome (fathered and aſcribed unto *Salomon*) ſaith: *Spuria vitulamina non agent radices altas, nec ſtabile fundamentum collocabunt:* Baſtard Slips ſhall take no deepe rootes, nor lay any faſt foundation.

By theſe Phraſes of ſpeech, we meane the wilfull and unruly age, which lacketh ripeneſſe and diſcretion, and (as we ſay) hath not ſowed all their wild Oates, but as yet remaine without either forecaſt or conſideration of any thing that may afterward turne them to benefit, play the wanton Yonkers, and wilfull Careawayes.

Seeing therefore the Adoleſcency and youthfull age conſiſteth in a conſtitution of hot and moiſt, and is fuller of blood then any other: it is to this place therefore namely and ſpecially to be referred. Neither can any plight or complexion of the body more aptly bee applyed unto it then this: for all the qualities, faſhions, and markes of this Age and State, agree thereunto. Which thing I ſee was well obſerved by *Horace* in his deſcription of the nature and inclination of youthfull Age, where he ſaith:

In Art. Poet.

A youthfull beardleſſe Stripling, void
and free from Tutours checke,
With Horſe and Hound doth range the fields,
and brave himſelfe doth decke.
To vice he pliant is as waxe:
to them that wiſh him well,
And warne him for his owne availe,
rough, churliſh, ſharp, and fell.
A ſlender Husband for himſelfe,
a waſter of his gold,

High-

High-minded, raſh, preſumptuous,
in love ſoone hot, ſoone cold.

And if they happen to linke themſelves in company with any lewde Counſellors (as in this ſlippery and dangerous Age commonly is ſeene) their fickle heads, and flingbrained wits be eaſily allured and drawne into folly, and to purſue that way which is worſt. For being now in their moſt wilfull age, and ſtanding upon the moſt doubtfull and dangerous point of all, betweene vertue and vice, lacking experience, and voide of all good advice and counſell, and miſſe-led by the peeviſh allurements of their Aſſociats, they run for the moſt part headlong unto that which they ſee the common multitude embrace, and are ready to ſlide into that trade of life which of all other is worſt and moſt pernicious.

Lewd and ill diſpoſed Counſellors doe youth much harme.

Greene heads in greateſt danger are,
in doubtfull choiſe they ſtand,
And hang in balance of device
what trade to take in hand.

Perſ. Sat. 5.

But if (in lieu of theſe) they harken and give good eare to the wholſome admonitions of ſome faithfull and vertuous Tutor, and by his preſcription frame the order of their life and converſation in their tender yeeres (for in this age is ſtuffe, matter, and towardneſſe both good and excellent, if good education doe poliſh, and a skilfull workeman have it in handling) no doubt they are to be brought to much goodneſſe. For ſuch is the force and power of blood in mans body, ſpecially when through acceſſe of age, it groweth to heat, and daily more and more increaſeth in vitall ſpirit, that it cauſeth a promptneſſe of minde, quickneſſe in device, and

Good counſell and vertuous education bringeth youth to goodneſſe.

Blood uſeth the helpe of other humours in framing the manners.

and ſharpneſſe in practice, which by daily uſe and exerciſe attaineth in the end to wiſedome, knowledge and experience of many things. And thus by the benefit of nature and good bringing up, it is brought to paſſe, that they bee garniſhed with many excellent gifts of the minde, and through a ready utterance in the diſcourſe of matters, be to their Country a great ſtay and ornament.

Difference betweene Sanguine and Cholericke.

And although hot and dry natured men (which are the Cholerique) be right well furniſhed and skilfull in perfect utterance, vehemence of ſpeech, and readineſſe of tongue: yet is there not in them ſuch waight of words and pithineſſe of Sentences, neither can they ſo well rule their owne affections, becauſe in their reaſonings and diſcourſes they bee very earneſt and haſty. And this in ſuch perſons is not onely by the pronunciation of their words, but alſo by their ſwift gate and haſty pace, eaſie to be perceived.

Cholericke perſons great flowters.

This difference alſo is betweene them, that the Cholericke are bitter taunters, dry bobbers, nipping gibers, and ſcornefull mockers of others, but the Sanguine nothing given that way, meddle not at all with ſuch dog eloquence, neither uſe to hit men over the thummes with any ſuch figurative flowts, whereat many men are commonly as hainouſly offended, and take the matter in as great ſnuffe, as they would, to be crowned with a Piſſebowle: but they be pleaſant and courteous natured, merry without ſcurrility, and civill without filthy ribaldry, behaving themſelves orderly in all companies, cumberſome and odious to none, but delightfull and welcome to all.

Sanguine courteous and mild natured.

But if it happen that Blood be alayed or mingled with other Humours, and by courſe of Age to become hot, as namely, if it bee mixed with yellow Choler wherewith the Humours are ſtirred up, to participat[e] wit[h]

with any other Humour whatsoever: It is seene, that as the mixture is, so the manners, disposition, delight, trade and inclination of man, falleth out accordingly. As thus, suppose a Body chiefly to consist of these three, Blood, Choler, and Melancholy, whereof two parts to be Blood, and the other third part to bee Choler and Melancholy equally proportioned: Of these three, thus mixed together, proceedeth such a Complexion and bodily habit, as produceth sundry motions, affections, and inclinations of the minde, and which doth inwardly dispose, fashion and frame their natures and dispositions (yea before they breake out into words) enabling them fit and meet to discharge and execute the part of any person, that we either of our selves take in hand, or which by nature and publike functions is to us assigned.

Inclination of nature.

Best proportion and measure of blood to other humours.

First Nature frames us apt and meet
to every kinde of chance:
Sometimes she helpes, sometimes with it,
our hearts doth wound and launce.
Sometimes with thought to throw us downe,
with griefe and dule amaine.
Then afterward the tongue declares
the mindes devices plaine.

Horat. in Art. Poct.

And as wee see, Nature in producing hearbes and flowres, and painting them out in brave attire and colours, to shew forth a most excellent and inimitable workemanship, and right gallantly to set the same out to the gazing view of each greedy eye, clad with many, and the same most pleasurable differences of goodly verdure, some light and entermedled with whitish, some of a sad or darke greene, some watrish, blunket, gray, grassy, hoary and Leeke coloured, whereof every

one hath their proper vertues, and peculiar offences: So likewiſe blood being mingled with humours of other quality, conceiveth other force, and other colour, and yet (nathleſſe) not quite bereft and deprived of a Bloody or Sanguine colour, in ſo much that it pierceth into the very innermoſt roomes of the minde, incenſing to ſundry actions. And although the Planets and Starres, ſtretch over their influence, and extend their force mightily upon theſe lower bodies: yet is it the Humours and Elementall qualities which doe conſtitute the complexion of humane body, and cauſe divers ſorts and ſundry differences of natures and manners.

Humours of more force then the Planets.

And in this ſort doth this conſtitution whereof we now ſpeake, breed, and bring forth into the Theater of this World, ſome that be ſtout braggers, and ſhameleſſe praters, ſome Paraſites and Clawbackes, ſome Dolts and Cockſcombes, ſome ſelfe-pleaſers, which thinke more of themſelves, then all the reſt of the Towne beſide doth, ſome Minſtrels and Pipers, ſome graceleſſe Ruffians and Spendalls, riotouſly waſting and conſuming their patrimony. Some Dicers, and Gameſters, ſome Trencher-friends & Coozeners, ſome Counterfeiters, Scoffers, Tumblers, and Geſturers, ſome Iuglers, and Legier-du-maine players, with a great rabblement of other lewd Lubbers of other ſorts beſide.

Horat. lib. 1. Epiſt.

A rabbling rout of idle Louts
conſuming graine and corne,
Devoid of thrift, ciphers to fill
up roome and tale forlorne:
Right wooers of Penelope,
ſtarke Varlets flattering Mates,
And Belly-gods addict too much
to cheere and dainty cates:
Who love to ſnort in bed till noone,

and

and heare the Minſtrels play
On warbling Harpes to baniſh dumpes,
and chaſe all care away.

For ſithence they neither obſerve ſtay, nor moderation in their lives and converſation, neither frame to live in any good and laudable order, but loiter and haunt the company of wilfull and lewdly diſpoſed perſons, it commeth to paſſe that in manners they prove ſtarke naught and graceleſſe, and by meanes of the heat and abundance of blood, prone and prompt to purſue the inticements of all ſenſuall luſts and unbridled affection, reputing the chiefeſt felicity to conſiſt in pleaſure. And of this ſort are all Riotours, all Banqueters, and diſſolute Lechers, whoſe whole care, induſtry and delite, night and day, is to drowne themſelves in the gulfe of Senſuality and Belly-cheere. They live (as the Proverbe is) a Minſtrels life, that is to ſay, nicely, idlely, and altogether in a maner upon other mens coſt, and for that they kept neither ho, nor meaſure in their affections, but wholy addict themſelves to ingluvious exceſſe, unſeaſonable watching and immoderate luſt of carnall Venery, therefore their bodies lye open to all ſuch diſeaſes and ſickneſſe, as conſiſt in the fulneſſe of humours, namely, the Squinzy, and ſwelling of the jawes, Inflamations of the kernels of the mouth, and the Vuula, ſwelling of the Fundament, Piles, Hemeroides, bleeding at the Noſe, Pleuriſie, Stitches, Inflamations of the Lungs, and many other: for all theſe, it ſhall be moſt expedient to be let blood. To this number is alſo to be added the Ague *Ephemera* or *Diaria*, ſo named, becauſe commonly it is of no longer then one daies continuance, albeit ſometime it laſteth till the fourth day: and hereunto is to be referred the Sweating ſickneſſe (which becauſe it began firſt in *England*,

Blood eggeth a man to riot and wilfulnes.

Ephemera or *Diaria*.

The English Sweat, a kinde of the Ague *Ephemera.*

is called the Engliſh Sweat, the accident of which diſeaſe is ſowning and grievous paine at the heart, joyned with a byting at the Stomacke, whereby a man is no leſſe pained, then if the heart it ſelfe (being the Fountaine of life) ſhould through any contagious ayre, be infected and oppreſſed: As by proofe it fell out in the Moneth of September, 1525. at what time all the Low-Countries were in a maner generally viſited with this contagions Sweat, and peſtilent *Ephemera,* proceeding of corruption of the Ayre, wherewith ſo many as were infected, were brought into great terrour, trembling and ſwouning through feebleneſſe of minde and panting: their heart labouring and beating within them extremely. During which infectious time of viſitation, there hapned another miſchiefe and inconvenience which made the matter a great deale more lamentable: For certaine ignorant Emprikes contrary to the rules of Art, and without taking any regard or conſideration to the ſtrength and powers of nature, violently kept their Patients ſweating the ſpace of twelve houres, whereby many by extreme heat, overcome, were with their bolſters and many bedclothes ſtifled up.

When the Sweating ſickneſſe firſt began in *Belgic.*

Blind Bayards.

Seeing now the corruption of the Ayre is the cauſe of this grievous maladie or *Ephemerall* Ague, and that the Symptome or accident thereof (which even attendeth and waiteth upon it like as the ſhadow on the body) is grievous paine at the heart, and ſwouning, ſo is the ſweat it ſelfe the *Criſis* thereof, whereby Nature being ſtrong, diſpelleth and ſendeth out moiſt fulſome fumes, and ſtinking humours, and conſequently baniſheth the diſeaſe: it muſt therefore at any hand be moderate, and not above the ſpace of foure or ſixe houres at the moſt, according to the imbecillity and ſtrength of nature. For too much, cleane throweth downe all the ſtrength, and utterly deſtroyeth the vitall ſpirits.

In what ſort to ſweat, and how long.

Now, why this diſeaſe is termed by the name of the Engliſh ſweat, I ſuppoſe grew hereupon, for that the people of that Country be often therewith attached, partly through their curious and dainty fare, and great abundance of meats, wherewith they cramme themſelves very ingluviouſly, even as the Germanes, and Netherlanders doe with drinke: and partly which I noted at my late being in that Realme, (about the time of Midſummer) by reaſon that the ayre with them is troubled, cloudy and many times with foggy dampes overcaſt, whereby is engendred the cauſe and originall both inwardly and outwardly of this diſeaſe: the vehemency whereof, bringeth them into a bloody ſweating, wherewith they muſt wreſtle and ſtrive as with a moſt fierce and ſtrong enemy, and which they muſt endevour with all might to ſupplant, hereupon happen traunces and ſwounings through feebleneſſe of body and minde, fainting and drooping of the ſpirits, decay of powers, ſtopping of the pipes and voyce, and life almoſt thereby cleane yeelded up, and the party brought even unto deaths doore.

Engliſhmen ſubject above other Countries to the Sweating ſickneſſe.

For this Country people (not able to abide any great travaile and labour) as being perſons cockering themſelves in much tender nicety and effeminate life, as very proclive and apt to bee throwne thereby into the languiſhing extremity of this perillous diſeaſe: It is expedient for them therefore to be recomforted, cheriſhed, revived, and refreſhed with ſweet odours, and with the drinking of pure good Wine. And hereupon commeth it that this Nation peculiarly and almoſt daily uſeth to drinke Malveſey or Sacke, to comfort and reſtore their Stomackes when they be quaſie or ſurcharged with exceſſe of ſundry curious diſhes: which thing I finde to have beene uſed and put in ure by Men of elder time, to helpe ſuch diſcraſies: whoſe order

was with this Wine, to drive away paine at the heart, Stiches, Swouning or Traunces, Chollicke, fretting of the Guts, and Belly-ach. Thus, the Poet *Iuvenal* frumpeth a certaine miserable Chuffe and niggardly Pinch-penny, for that he denyed to give a little Wine to one of his friends that fell into a swoune or traunce, through feebleneſſe and too much sweating, being in great danger of his life.

Iuvenal. Sat. 5.

Hee stores and drinkes old Wine, long kept:
Even since the civill strife,
When garboyles and discension
in Common-wealth were rife.
Who Snudge-like to his friend (whose heart
was paind with stitch and griefe)
Not one poore draught thereof would send,
to ease him with reliefe.

They that be of this constitution (over and beside these afore-rehearsed grievances and discommodities) are subject to other Agues no lesse dangerous: whereof one proceedeth of putrified and rotten blood, the other without any note or signe of putrifaction, is caused of inflamation of blood. Both these sorts of Agues the Greekes comprehend in this word *Synochus*, and the Latinists, *Continuum*, because it is continuall, without giving to the Patient any truce or intermission: for when the fit commeth, it leaveth not off, but continueth for many dayes together. And that Age which is hot and moist, is more subject to these kindes of Agues then any other, for it quickly conceiveth and taketh putrifaction through oppilation, specially in the Springtime of the yeere, when as Humours freshly increase: and much the sooner, if they use any distemperance, or lead an idle and restfull life without ordinary exercise.

Hot and moist Complexions subject to putrefaction.

For when the Pores and Spyraments, whereout blood is wont to have diffiation and vaporous expulſion, be ſtopped, the party cannot chuſe, but grow into putrifaction, and the vitall parts with fulſome corruption to be infected.

For even as cloſe houſes, whereinto the winde hath no maner of acceſſe: and as Garments, Fether-beds, and Matreſſes, Cuſhions, Sheets and Blankets, Carpets and Counterpoints become muſtie and ill-ſented, unleſſe they be now and then ſhaken and hanged out in the open Ayre: ſo likewiſe doth the body of man become putrified, corrupt, ſtinking and rotten, if it accuſtome not it ſelfe to exerciſe and agitation. For by that order and meane, are excrements evacuated, and all fulſome fumes and exhalations proceeding out of them, diſſipated.

To keepe themſelves therefore the better from ſickneſſe, and to be the leſſe open and ſubject to Agues, it ſhall behove them, to uſe ſeaſonable exerciſe, (abandoning all ſloth and drowzineſſe) duely obſerving a moderation in meat and drinke, ſleepe, watch, and carnall conjunction. And in the beginning of the Spring, it ſhall be good for them to be let blood, or by ſcarrification to be cupped. But if they be loth or unwilling after that way to be emptied, to prevent future dangers, let them take ſome ſuch purgative medicines, as make the belly ſoluble, namely, *Caſſia fiſtula*, *Syrup. Roſ. Laxat.* *Diaprunum ſimplex*, *Syrup. de Epythymo*, and *Fumitorie*, *Polypodie*, *Mercurie*, *Manna*, or honey of the Ayre, and Whay. Receits Laxative and ſoluble.

And in uſing of exerciſe this muſt diligently be taken heed of, that it be not frequented and uſed either when the parties be replete with humours and excrements, after meat, or when their Stomackes be full. For being in either of theſe ſorts uſed, it filleth the head full of fumes. How exerciſe is to be uſed.

The head taketh hurt by the disorder of the inferiour members.

Oppilation of the liver, from whence it commeth.

fumes and vapours (which chiefe Member being distempered and diseased, all the inferiour members likewise suffer griefe, and participate discrasie with it) it breedeth Rhewmes, Catarrhes and distillations, it maketh heavy, and bringeth oppilation to the Liver. For violent motion driveth the meats being uncocted into the narrow streits of the veines, where they stop the passage of the humours, and make an open way and occasion unto putrifaction.

When any such inconvenience hapneth, our parts be, forthwith to seeke remedy for the same by applying thereto such things as are of force to take away and dispatch all those annoyances that sticke in the way, and hinder them from having their right courses. Of which sort (saith *Galen*) are, the infusion of Wormewood gentle, stieped in Wine, or Wormewood Wine, called *Absynthytes*, Succory, and Endive, Doder, Egrimony, Rhabarbe, the seeds of Anise and Fenell, Peach kernels, bitter Almonds, great Reisins with the kernels taken out, *Oximel simpl.* each of these to be given before meat, when concoction is perfectly made.

Tuend. Val.6. Wormewood wholsome for the liver.

Things putting away oppilation.

Harmes of Venery and carnall copulation.

The same regard and consideration is also to bee observed and kept in doing the carnall act of Generation: for too much use thereof enfeebleth the powers, and through inflamation arising thereof, engendreth Gout and paine in the Ioints. For there be some so wilfull, that without respect at all of concoction or crudity, without any consideration and difference of night or day (quite neglecting the oportunity thereto belonging,) doe greedily desire, and inordinately hasten (for this tickling lust can brooke no delay) to satisfie and stanch their fleshly motions in this kinde of pleasure: and in the use thereof be so insatiable and so farre past the bounds of moderation and qualification thereof, that they waste and destroy the pith and sinewes of

their

their whole bodies. For carnall Act taketh away and exhausteth that power of the body which serveth to concoct the meat, and to convert the same into blood: which if it be not accordingly accomplished nor sincerely wrought, then falleth it out, that very great store and abundance of excrements and superfluous humours be engendred, which breed and cause innumerable diseases. Albeit to many, this use of Carnality (unlesse it be out of all measure) bringeth no hurt at all: for seasonable and tempestivious coiture riddeth away great store of Phlegme, and scowreth away other humours, which being engendred within a man, damnifie and annoy the body and minde.

Commodity of Venery.

And this thing is to bee observed and marked in yong lusty Damosels and Virgins, which remaine long unmarried, or which by profession of chastity, are wained and debarred from Wedlocke. For beside their unruly motions of tickling lust, beside their secret flames and burning affections, they be ill-coloured, and nothing pleasantly complexioned, their mindes unsteady and out of quiet frame, by meanes of a naughty vapour that ascendeth upward and disturbeth their braine. And hereupon it is, that sometime in imagination thinking themselves to lye with men, by beholding or touching of them, they be troubled in their sleepe with the Night-mare and the effluxions of seed, wherewith they pollute themselves in the night season: Hereupon commeth trembling and quaking of the heart, by reason of grosse fumes, which invade the pannicle or coffin of the heart, called *Pericardion*, and lye heavily upon the body, pressing it downe as though they were Night-hegges, or Hobgoblins.

Seed being corrupt, is cause of much inconvenience.

They that be married, which lawfully may use this carnall knowledge with their owne wives, and they that dissolutely leade a lecherous life, and run riot on

Moderation of carnall dealings.

whore-hunting, are to be adviſed and counſelled, not to yeeld themſelves too much thereunto, leſt afterward they bewaile their lamenteſſe and lacke of ſtrength, when as all their vitall juyce ſhall be cleane gone and exhauſted, whereof the wiſe *Salomon* giveth to every man a right wholſome exhortation and advertiſement, that a man ſhould not give over or enthrall his credit and honour to Harlots, nor to ſpend and conſume his luſty yeeres in hunting the company of Whores, who greedily gape to defeat and ſpoyle him both of his wealth and ſtrength, as they, that will never be ſatisfied and glutted, neither with *Venus* games and coiture, neither with rewards and expences, but remaine ſtill inſatiable, and ever craving more. Let each man therefore take herein good heed to himſelfe, leſt in the end when he is cleane wiped from all his wealth and bodily ſtrength, he mourne, and with ſighes bewaile his former wilfulneſſe, and the decay of his fore-ſpent and weariſh body.

Prov. 5.

Whores in lecherous luſt never ſatisfied, nor in rewards.

Therefore to eſcape cleare without taking any harme by immoderatly uſing this venerous act, too much ſpace of time (by *Galen* his preſcription) ought to be uſed betweene, that neither any reſolution be thereby perceived and felt, neither laſſitude: And againe, that a man may feele himſelfe lighter and luſtier, and having disburdened and disbalaſſed himſelfe of his provocative ſuperfluous Sperme to fetch his breath the better. Alſo a convenient and fit time ought to be taken, to wit, when the body is meanely conſtituted, neither too full nor too empty: of which matter elſewhere we are to ſpeake more at large.

Art. Medic. 86.

But if any Sanguine complexioned perſon, (the better to ſerve God) be delighted in leading a ſingle and unmarried life, by profeſſion of chaſtity: him doe I counſell and adviſe very circumſpectly and preciſely to conſider

consider his owne state, disposition and nature, whether he be well able to qualifie and keepe under this disordered and unruly affection or no. For in such a waighty case a man must circumspectly looke about him, and very advisedly foresee, that he doe not inconsiderately tye himselfe to any profession without judgement, choice, and discretion, lest his foolish rashnesse bring him afterwards to repentance, when he shall feele himselfe surcharged, and unable to wield the burden which he hath taken upon him to beare. For the Sperme or Seed of Generation, being a redounding excrement and superfluous humour (residue and remaining of the last aliment, and comming from the vessels of the Testicles, where it is exactly formed, and throughly laboured) is employed to beget issue: yea, the naturall power and faculty, is desirous to have this collection of humour to be purged, and by the evacuating thereof to be eased of a troublesome and intolerable carriage, even as the other parts of the body (for their parts) desire to be disburthened of their superfluous excrements: to wit, urine, ordure, spettle, sweat, snevell, spatling, and phlegme.

Sperme or Seed.

Right good and wholsome therefore have I ever deemed that worthy admonition and counsell of Christ in the Gospell, and of the Apostle likewise, that they which can comprehend this matter, and are able to performe and keepe it, should remaine chaste, and joyfully embrace the same as a heavenly gift: assuring themselves that Gods Divine assistance in so godly a purpose, will not faile them: without which all that man purposeth or taketh in hand, is frustrate and vaine, as beside Saint *Paul*, the wise King *Salomon* witnesseth. For it is not to be doubted but a man may subdue and vanquish this slippery affection, (although very hardly) and by living a continent life, may performe his deter-

Matth. 19. 1 *Cor. 7.* *Sapient. 8.*

minate resolution and vow, so it be done and taken in hand, onely upon zeale and devotion, the better thereby to intend Gods service, and give himselfe to heavenly contemplations. For they that be wrapped in many cares, and (shaking away from them all sloth and idlenesse) doe mortifie themselves, and spend their time in watching, hunger, spare-feeding, earnest study, fasting and prayer, continuall meditation of holy Scripture, and painefull preaching night and day, (whereby this kinde of Devils is cast out,) they (I say) feele not themselves greatly moved in desire to this thing: For why, these that I meane, doe willingly and voluntarily, not forcibly and superstitiously betake themselves to this kinde of life: the better thereby to apply their Evangelicall Function, and more freely to intend the sacred study of Divinity.

Continency and Chastity a speciall gift of God.

Math 17.

Of a cold and moist Complexion, which setteth out and declareth the condition, state, and nature of persons Phlegmaticke.

The third Chapter.

NExt after the hot and moist constitution, order requireth to describe and set out the cold and moist Temperature, wherein reigneth and aboundeth phlegme: whereof (after blood) no small portion is diffused into every part of the body. And this humour draweth somewhat neere to the nature of blood, and is in affinity with it, both in respect of essence, and society of their conceptories. For it is as it were a certaine blood unconcoct, or a rudiment and first beginning of blood, yet unperfect and not exactly laboured: a resemblance,

Phlegme the matter of blood.

blance, ſhew, or patterne, whereof we may well behold in Muſt or new Wine, while it is yet hot, and newly taken and wringed out of the preſſe. For (as *Galen* right learnedly noteth) the ſubtill and ayrie part of the Wine (which is the fome or ſpurging thereof) boileth up to the top, and underneath, is an unſavory humour, in reliſh like to the nature of ſweetiſh water, which being excoct, ſettled, cleanſed and fined from the dregges, obtaineth, and is brought to the nature of pure and good Wine. And albeit Phlegme be whiteſh, and have no redneſſe in it at all, yet being excoct, and the coldneſſe thereof taken away and ſubdued by the force and efficacy of heat, it is reduced and brought into a ruddy and freſh-coloured liquor. And even as naturall Phlegme (which participateth with a certaine ſweetneſſe) is through heat converted and wrought into blood and red colour: ſo likewiſe blood in the Dugges or Teates, partly of the nature of the place where it reſteth, and partly of the heat of the heart (neere unto whom the Pappes are placed) is brought and turned into Milke-white and gray-coloured. For this cauſe, ſome (as ſuperſtitious and Philoſophicall as *Pythagoras*) abſtained not onely from eating of Fleſh, but alſo from Egges and Milke, becauſe they reckoned and accounted the ſame no other then liquid fleſh, becauſe the one being a certaine ſpace covered and kept warme by the naturall heat of the Hen ſitting thereupon, will within few dayes bring forth a Chicken: and the other (if the colour were changed) they accounted even very blood.

The mixture of the humours compared to Wine.

Milke of Blood.

The cauſe why *Pythagoras* Schollers would eate no Milke.

But this ſeemeth to many, a thing very ſtrange and prodigious, that yong Children newly borne, (yea of the Male kinde) have Milke in the Nipples of their Dugges, running out either of it owne accord, or eaſily with the fingers ſqueezed and preſſed out: which thing I my ſelfe upon a certaine time finding by experience

Milke in the Breſts of yong Children.

and triall true, adviſed the parties at certaine times to wring and force it out, leſt otherwiſe it ſhould clotter, congeale, and curde together into an hard ſubſtance. For this Milky liquor in Children is engendred of the great and abundant aliment which at thoſe iſſues, nipples and ſpouts by nature of the place, and helpe of the Heart (which is the fountaine and welſpring of heat) is converted in Milke, Now, the Mammiles or dugges (which be the Receptacles of Milke) being ſpungy and hollow, and the glandulous or kernelly fleſh within them, bloodleſſe and white, doe tranſmute and alter the blood which they receive, into Milke. For every part of the body altereth and changeth his nouriſhment, making it in colour ſimilare, like, and familiar to it ſelfe.

Kernelly fleſh as in the dugs.

And thus the generation of Milke and Sperme is made of blood throughly and exactly concocted: and of the nature of thoſe parts wherein they be laboured, become in colonr (as we ſee) white and milky.

Every part of the body hath his ſeverall vertue.

Thus alſo the Liver being of ſubſtance (as it were) coagulate blood, engendreth a ruddy liquid ſubſtance: the Lungs cauſeth a fomy and frothy liquor: the commiſſures or ſetting together of the joynts, a glewiſh humour: the tongue ſpettle: the hollow bones produce and bring forth white marrow, as the ridge bone of the backe and the braine doe, where all things are exactly laboured. For in Lambes and other yong Cattell the marrow is not white, but bloody, every part therefore of the body worketh his humour like to it ſelfe, and tranſmuteth it into the nature, whereof it ſelfe is.

No man therefore ought to thinke it abſurdly ſpoken, in ſaying and affirming Phlegme, by the force and faculty of the Liver, to bee altered and changed into blood. And this liquid and thin humour in the bodies of all Creatures is to purpoſe and uſe no leſſe profitable then neceſſary. For being conveied every way into the veines,

veines, it qualifieth and allayeth the heat of Blood and Choler, finally, it maketh the joynts nimble and ſtirring, keeping them from being ſtiffe and lumpiſh through dryneſſe: and laſt of all, it nouriſheth all Phlegmaticke members, and them continueth in luſty ſtate. The uſe and effect of Phlegme.

And although there be commonly no certaine place aſſigned where Phlegme reſteth, yet the greateſt part is ſtill in the ſtomacke or ventricle, wherein the meat is firſt boiled and altered into a thin juyce, or liquid ſubſtance. For we ſee men that have ſurcharged their ſtomackes in vomiting and perbraking, ſometime to caſt up great abundance of lothſome, clammy, and tough Phlegme, or to ſcowre and evacuate the ſame through the guts: thoſe I meane that have exceſſively and ingluviouſly ſurfeited either in eating or drinking: Whoſe heads conſequently being filled with moiſtiſh vapours, thoſe fumoſities ſtriking upward as in a Stillitory, grow into a thicke filthy, and ſnevelly Phlegme, whereby through coldneſſe of the braine, the parties become ſubject and open to ſundry diſeaſes, as the Poze, Murre, Hoarſeneſſe, Cough, and many others, of which ſort is the Rheume or diſtillation of humours from the head, wherewith in the Low-countries of *Belgia* both rich and poore, high and low, in Winter ſeaſon are much troubled, and finde by experience to be true, and yet they be people commonly healthy, and as ſound as a Bell. The place wherephlegme is. Diſeaſes proceeding of Phlegme.

In perfect health, and throughly ſound,
But when that Phlegme doth much abound. *Horat. lib. 1. Epiſt. 1.*

In ſo much that I ſometimes am driven into a wonder, to conſider how ſuch abundance of filthy humours ſhould reſt in the head, which nature one while at the mouth, another while at the noſe and throat expelleth and purgeth.

The

The head and ſtomacke the engendrers & conceptacles of Phlegme.

The head therefore and the ſtomacke (namely and much more then any of the other parts) are peſtered with the excrement of Phlegme, ſpecially if a man uſe to eat ſuch meats as be cold and moiſt, and diſcontinue exerciſe, whereby it hapneth that this humour being too crude, is very hardly to be concocted, and brought into an wholſome juyce profitable and availeable for the body. For it is a certaine uliginous moiſtiſhneſſe and ſuperfluous excrement, which ought rather to bee ſent out and purged, that way which nature ſpecially alloweth, and whereby moſt conveniently ſhe is wont to exonerate her ſelfe. For as the originall of this inconvenience beginneth firſt at the ſtomacke, and afterward infeſteth the head (as we may plainely perceive and obſerve by Wine copiouſly quaffed and ſwilled, which although it deſcend downe into the ſtomacke, yet doth it aſſayle and diſtemper the head) it ſtandeth us therefore upon, carefully to foreſee, that in thoſe parts as little of this Phlegmaticke excrement as may be, be engendred: becauſe the harme and inconvenience redoundeth to the generall harme and detriment of the whole body.

The harmes of a body and of a Realme firſt begin at the head.

And as it fareth in a Realme or Kingdome, in a Common-wealth, in a civill Policy, or Corporation, in any honourable Houſhold or worſhipfull Family: ſo likewiſe in the body of man, that diſeaſe of all other is moſt dangerous and ill, which taketh his originall beginning at the head and principall members. For the harme diffuſeth and ſpreadeth it ſelfe into all the inferiour parts of the body, and them greatly damnifieth. As (for more plaineneſſe) let every man take an example at any houſe which he enjoyeth and hath in occupation. For even as thoſe houſes that will hold out neither winde nor weather, be very unwholſome to dwell in, and a great back-friend to health: or when the ridges

or

or roofes thereof be ill timbred, and (for want of good looking to) runne in ruine, and take water as often as any raine falleth: So likewiſe as long as the h'ead is diſtempered and affected with this baggage phlegme and diſtilling humour, both it, and the reſt of the body can never be in perfect health. For being it ſelfe of a cold and moiſt nature, it quickly drinketh up vapours out of a watriſh ſtomacke, and being thereby replete with humidity, moiſtneth likewiſe thoſe parts that be under it: yea this diſtilling phlegme is as noyſome and grievous to it, as a brawling and ſcolding wife is to a quiet man.

Prov. 19. & 27. A brawling wife is like the top of a houſe wherethorow it is ever dropping.

For out of the head continually doe humours diſtill and (like ſoot out of a Chimney) fall downe into the throat, eares, noſe, eyes, breſt and lungs: whereupon happen rumors and ſwelling of the eyes, bleare-eyedneſſe, dryneſſe of ſight, whizzing and running in the eares, hardneſſe of hearing, and ſometime behinde the eares Impoſtumes, botches, and wexkernels, beſide many ſorts moe: for the inſtruments of the tongue be affected, the voice hindered, yea ſometime ſtopped, that a man is not able to utter out a plaine word. The ſinewes, pellicles, Muſcles, Weſantpipe, and veines of the throat called *Jugulares*, and the parts that ſerve to frame the voice, being ſurcharged with too much humour (as in drunken perſons is manifeſtly to be ſeene) make the tongue unperfect, faltering and ſtammering, and all the members to reele and ſtagger, their words double and not intelligible, in ſo much that at ſome times they be not able to ſpeake one plaine word, nor in ſenſible termes to declare their owne meaning. And thereby being by nature otherwiſe unready, and in utterance ſtaggering, and now alſo throughly whittled and ſoaked in Wine, their tongue doubleth, ſtammereth and faltereth a great deale more: inſomuch that

Diſeaſes proceeding of Rewmes and Catarrhes.

Drunken men ſtammer and double in their ſpeech.

they bring out their words by ſtops and pauſes, like them that have the hicket: and ſuch perſons cannot ſpeake ſoftly and ſtilly, becauſe their voice commonly is ſtopped and kept backe, which maketh them to force out their words the louder. They muſt therefore earneſtly ſtrive and accuſtome themſelves roundly and diſtinctly to deliver out their words, for otherwiſe their tongue through default and imbecillity, and lacking ſtableneſſe faileth them, and furthereth them nothing in their pronunciation: but chatter and babble ſo obſcurely, that no man can underſtand any thing of that they ſay: For we ſee them to be ſcarce able to utter even a few words with one ſtraynable tenor and treatable uniformity, but ſometime ſlowly and dreamingly drawing them out: and ſometime powring out by lumpes the ſame, as faſt as the tongue can roll.

Stammerers cannot ſpeake ſoftly.

The ſelfeſame thing which ſuperfluity and diſtemperance of drinke, bringeth unto the haunters thereof, both the diſtillation of Humours and defluxion of Phlegme, bring to them that be troubled with the Catarrhe, which (beſide theſe) is accompanied alſo with ſundry other inconveniences, to every one of ſharpe judgement well known and eaſily perceived: For whoſo is diſpoſed exactly to ſift and ſearch out the very markes and tokens of a cold and moiſt Complexion, ſhall finde them (through abundance of that Humour and quality) to be ſleepy, lazy, ſlothfull, drowſie, heavy, lumpiſh, and nothing quicke at their buſineſſe: as they commonly be, which minde nothing elſe then gurmandize and belly-cheere, and uſe ſeldome exerciſe.

Nature of perſons phlegmaticke.

We ſee alſo among Beaſts, Fowles, and other Creatures both wild and tame, that ſuch as uſe little or no exerciſe, but lurke ſtill in holes and Caves, and be pent up, and in franked cowpes, are neither ſo wholſome, neither ſo fit for man to eat, as others, that are greatly exerciſed

What Beaſts, Fowles, and Fiſhes bee wholſomeſt to eate.

ercíſed and uſe much ſtirring. Such waxe (indeed) very fat, and grow bigger bodied (I cannot deny) but the nouriſhment which they give to the body, is ſomewhat unwholſome and excrementall: as among Fiſhes, Eeles, and other ſlippery Fiſhes that lye ſtill myering themſelves in mudde, uſing no exerciſe, ſtirring, or agitation of body.

A dead Eele floateth not above water, and why.

And this is the cauſe why Eeles being dead (contrary to the nature of all other Fiſhes) float not above water, by reaſon that they feed upon muddy and ſtanding water.

But that every man may throughly and perfectly know the ſtate and condition of his Body, it muſt bee painted out in his right colours, and is to be deſcribed by his owne proper indications, markes, and tokens. All they therefore that are of this habit (if their conſtitution bee naturall and not accidentally hapning) are groſſe, purſie, and fat bodied: their ſtature not ſo tall as bigge ſet, and ſtrongly pitched, their skin ſoft, white, and unhayrie, their Muſcles and Veines not appearing, but lying inwardly, inſomuch that when occaſion ſerveth to be let blood, the ſame Veines doe not apparantly ſhew out themſelves. The haires of their head bee either white or dusky blacke, or elſe of the colour of Barly ſtraw, which will not fall off, nor become bald, till after a long time, but they ſoone waxe hoary for want of heat, and imbecillity of the member, which is not of ability to excoct the nutriment into the uſe and comlineſſe of haires.

Notes of a cold and moiſt body.

For hoarineſſe is (as it were) a certaine refuſe vinewed baggage of Phlegme putrefied, or a fuſty darkiſhneſſe under the skin, whereof (through want of heat) proceedeth hoarineſſe and whiteneſſe of the haires.

Whereof hoary haires come.

Such a like hoary downe, or uinewed mouldineſſe, we ſee to be in loaves of Bread, and Pies that be ſome-

Hoarineſſe in meats.

what long kept unſpent, and alſo in Vaults, Arch-Roofes, Sielings, Hoales and Cellers under ground, and other muſty, fulſome, darke, filthy, and ſtinking places. Their Piſſe and Vrine white, and very little, or rather nothing at all ruddy. Their excrements and ordure, thin and liquid: their ſleepe very ſound, and longer then health requireth, not without ſtore of ſundry dreames, whereby (and not vainely or deceitfully) may be neerely conjectured and found out, of what diſpoſition the body is, and what humours therein chiefly reigne. For the cauſes and originall beginning of theſe things proceed out of the body: which although they be referrible to outward cauſes, or to the actions and devices which the minde earneſtly conceiveth, deliberateth and forecaſteth in the day time: yet is it eaſie enough for the learned and skilfull Phyſicion to diſcuſſe the meanings, and expound the events thereunto incident.

Dreames ſhew and bewray the diſpoſition, ſtate and complexion of the body.

Naturall dreames interpretable.

For, as concerning Dreames by divine motion ſent into the minde of man, and not depending upon naturall cauſes) none is able to yeeld any certaine interpretation, without a ſpeciall priviledge of heavenly inſpiration. Thus, they that be of cold and moiſt complexion, in Dreames imagine and thinke themſelves diving over head and eares in water, or to be in Bathes and Baines: which ſtraightwaies argueth great ſtore of Phlegme to fall out of the head, into the nape of their necke, jawes, vocall Artery, and Lungs. Semblably, if they dreame of Haile, Snow, Ice, Storme, and Raine, it betokeneth abundance of Phlegme, ſometime thicke and groſſe, ſometime thin and liquid.

Divine dreames.

Dreames of the Phlegmaticke.

If a man in his dreame thinke himſelfe to be ſtifled and ſtrangled, or his voice ſtopped and taken from him, it argueth him to be ſubject and like enough ſhortly to be troubled with the Squinzie, privation of ſpeech, murre, or finally either the Drowſie-ſickneſſe, or the *Apoplexie.*

In

In this ſort (as *Galen* witneſſeth) there was a certaine man, which dreamed that one of his legges was turned into a ſtone: which man within a while after, through a cold humour that fell downe into it, was taken with the Palſey.

Now, although too ſcrupulous and curious obſervation of dreames be prohibited, yet is there no charge given to the contrary, but that we may lawfully ſearch out the meanings of all ſuch as conſiſt within the compaſſe and reaſon of things naturall, the Author and conſerver whereof is God himſelfe: ſo that we doe the ſame without any ſuperſtitious vanity of divination, neither therein fixing any aſſured hope and truſt, neither terrified with any feare of the events thereof. *Levit.* 19. *Deut.* 13.

Whenſoever therefore naturall dreames doe happen wherein be neither mockeries nor illuſions of minde (for all theſe are baniſhed and put to flight by repoſing a firme and conſtant truſt in God) they admoniſh and put every man in remembrance to looke well to his health, and to amove and decline all ſuch occaſions and inconveniences, as may either empaire and damnifie health, or enforce any perturbations of dreames. For the imaginations and fantaſies which in ſleepe be offered, and ſeene apparantly in dreames by night when a man is at reſt, to occurre and buſie his minde, are cauſed and ſtirred by vapours and fumes proceeding out of the humours and agitation of the ſpirit Animall: in ſome of which dreames and Imaginations, the minde renueth the memory, and thinketh upon ſome buſineſſe and actions that fall for the day, ſome plainely ſignifie the abundance of humours, or elſe ſome earneſt and greedy deſire to compaſſe ſomewhat, which we would very faine bring to paſſe. We may not raſhly credit all dreames.

Hereupon they that are thrifty, give themſelves and ſwill up drinke abundantly, they that bee hungry,

devoure meate greedily and inſatiably.

Pollution and effluction of ſeed, how it hapneth.

Thus likewiſe, they whoſe Genitories and privy parts be ſwelled with ſtore of excrementall ſeed, and ſpermatike humour, or in the day time did earneſtly fixe their eyes and minde upon any beautifull and faire yong woman, doe in their ſleepe thinke themſelves to enjoy their deſired purpoſe, and through imaginative dealing with her, defile themſelves with nightly pollutions. For the ſoule (when the body is in ſound ſleepe, and all the outward ſences at reſt) withdrawing it ſelfe into the innermoſt parts of the body, perceiveth, underſtandeth, and beholdeth thoſe actions which the body is to doe by day, and looke what things the body deſireth and longeth after, the ſame doth the ſoule enjoy as preſent by imagination. Hereupon, I thinke were theſe Proverbes firſt deviſed: *The Dog dreameth of bread, of raunging in the Fields, and of hunting.* For what things ſoever a man earneſtly and exceedingly deſireth, or hath his minde ſtill running on, the ſame (being aſleepe) he thinketh and dreameth upon in the night.

Canis panem ſomnians.

Whereunto it is like enough that *Eſay* the Prophet alluded, where he ſheweth that the councels and devices of the wicked ſhall come to naught, and vaniſh away like ſmoake, and as dreames ſeene by night: *Even as* (ſaith he) *a hungry man dreameth that hee is eating, and when he awaketh, is yet hungry and empty: And as a thirſty man dreameth that he is drinking, and when he awaketh, is yet faint and thirſty: Even ſo fareth it with them that gape, and ſeeke after innocent blood to glut their cruelty therewith, for they ſhall miſſe their purpoſe like them that dreame, and not obtaine the things which they earneſtly deſire, or thinke themſelves ſure to compaſſe and bring about.*

Cap. 28.

A place of *Eſay* expounded.

Now, to ſatisfie them that are deſirous to know the in-

inward notes and tokens of a cold and moiſt complexion, and Phlegmaticke perſons: I will heere by the way ſet downe the ſame, and declare of what nature, condition, manners, converſation and order of life they bee: howbeit, there is no cauſe, why any man ſhould hope to finde in them of this conſtitution and plight, any ſtore of excellent, ſingular, and rare griefes, ſith in them appeareth ſmall quickneſſe of wit, ſmall worthineſſe or excellency of minde, ſmall ſharpneſſe of judgement and learning, ſmall knowledge or skill in atchieving and compaſſing matters: for that the ſame with prudence and wiſedome cannot conveniently be brought about. For thoſe that are numbred and referred into the order of this complexion, are perſons of no very ſharpe and exact judgemeut, or (as the Proverbe by interpretation ſoundeth) *Æmenctæ naris*, fine witted: as contrariwiſe) they whoſe noſes be ſtuffed with Phlegme and ſnevill, are likewiſe by the Proverbe tearmed *Obeſæ naris*, groſſe witted, applying by tranſlation, the fault from the body to the minde. For as both their tallage, taſte, ſmelling, and other objects of their Sences, bee blunt and groſſe: ſo are they likewiſe in minde and wit doltiſh and dull, ſlothfull and lumpiſh: finally, neither by nature, neither by uſe, forecaſtfull, ſharpe witted, nor crafty: by reaſon their naturall heat is languiſhing and feeble, and drowned in moiſt quality and cold humour: and therefore alſo their memory is very faileable, oblivious, and nothing at all (in a manner) retentive: Their ſpeech (as likewiſe their pulſes and maner of gate) ſlow and ſoft.

Tokens of a cold and moiſt Complexion.

Reaſons yeelded how theſe Proverbes *Æmenctæ naris*, and *Obeſæ naris* firſt began.

But this in them ſpecially deſerveth commendation, that they be gentle and quiet of nature, not greatly addicted to venerous dalliance, not fumiſh, teſty, or ſoone angred; being ſuch as although they be thereto provoked, will not lightly chafe and fret, and to be ſhort,

Praiſe of a Phlegmaticke perſon.

not

not given to fraud and ſubtilty, cogging and foiſting, craft and cooſinage, wrangling and quarrelling, as the Cholericke are. And becauſe commonly they be aſſayled with many and ſundry diſeaſes, for that they be given to ſit ſtill, loving their eaſe and idleneſſe: firſt they are to bee injoyned and preſcribed a diet that is hot, whereof in the diſcourſe of the cold complexion and alſo of the moiſt, hath beene ſpoken abundantly: and next they are to bee perſwaded and pricked forward to uſe themſelves to exerciſe. For ſluggiſhneſſe and ſloth (as witneſſeth *Celſus*) dulleth the body, but labour and exerciſe maketh it firme and luſty, the one bringeth old age before the time, and the other maketh Adoleſcency and youth to laſt long. And therefore ſtronger motions and exerciſes are for theſe perſons more requiſite, leſt (otherwiſe) the humour too much encreaſe, and heat quaile and be enfeebled.

Phlegmaticke perſons muſt uſe exerciſe.

Lib. 1.

Let them therefore uſe in the morning to walke abroad, and namely up hills and ſteepe places, when they be yet faſting, and their ſtomacke empty, yea it ſhall not be amiſſe to uſe the ſame after meat, but theſe ſtirrings and bodily agitations muſt be done with a very ſoft pace: and thoſe that be about midday, ſwifter and faſter (which precept is expedient for them that be hot and moiſt to obſerve) but yet (as *Galen* ſaith) not ſo faſt and vehement as they uſe, when by occaſion of ſome earneſt buſineſſe they be driven to make ſpeed and haſte. It ſhall be good alſo for them, to continue long faſting, and to uſe ſparing ſuppers. For as all they that be in perfect health, may and ought at Supper to feed ſomewhat largely, and (except cuſtome be to the contrary) be allowed to eate more fully and liberally: ſo againe, to them that be of this complexion, a ſparefull and light ſupper is moſt fit and agreeable: becauſe the braine ſhall thereby be the leſſe encumbred and diſquieted

Tuend. Val. l. 5.

The Phlegmaticke muſt uſe light ſuppers.

quieted with fumes and exhalations, in the night aſcending and proceeding out of the ſtomacke. For theſe be they, that engender Diſtillations and Catarrhes, out of whom ſpringeth ſwarmes of many diſeaſes. And that the ſame may the better bee avoided and declined. I will briefly ſet downe the differences of this Phlegmaticke humour, what effect is thereby wrought, and what diſeaſes enſue, and grow thereupon.

Foure kindes and effects of Phlegme.

OF Phlegme there be foure ſorts of differences or kindes: Sweet, or (if it be crude) unſavoury, making men drowzy and heavy, deſiring to ſleepe more then nature requireth: by reaſon that the braine which is a principall member, and the originall of all the Senſes, is moiſtned and made cold.

Gal. de Plenit.

Sowre, maketh hungry: For the mouth of the Ventricle or ſtomacke, endued with this humour, is ſtirred up to an appetite and deſire of meat: Saltiſh, maketh thirſty, and nippeth the ſtomacke. Glaſſie, is toughneſſe and coldneſſe paſſing all the others, bringeth lothſomeneſſe and abhorring of meate.

Sweete Phlegme.

The mildeſt and leaſt hurtfull of all theſe, is the Sweet: which (after that concoction is once diſpatched) is bettered and turned into the nature of blood: which yet (notwithſtanding) wanteth not his poyſon and malignant nature, except all the inconvenience thereof be throughly by heat excocted. For it maketh looſe, ſoft, and riſing tumours or bliſters, white without any redneſſe, and other whealy breaking out of Phlegme beſide, in the utter part of the skin, as mattry, skabs, wheales, puſhes, and pimples in women and yong folkes, which ſometime breake out and are full of matter and filthy corruption: but it cauſeth no great itch nor heat, as the skabbedneſſe which commeth of ſalt Phlegme or abundance of Choler doth, which is

endued with a ſharpe byting, and bryniſh ſaltneſſe.

Sowre Phlegme.

Some Phlegme (in quality and effect reſembling and like unto Melancholike juyce, in continuance of time gathered into the ſtomacke) is leſſe cold then the Glaſſie, and more cold then the ſweet Phlegme. This doth pricke and byte the ſtomacke, and with mordication annoyeth it: for being endued with a ſence moſt exquiſite, it is offended with that humour which is of ſharpeſt quality: For the ſavour and reliſh thereof is ſo tart, eagre, and bitter, that if it chance to be perbraked and caſt up by vomit (as in Winter and Autumne ſeaſons hapneth) it aſtoneth and bringeth out of taſte, the tongue, the roofe of the mouth, that chawes, and ſetteth the teeth on edge, no leſſe then Verjuyce, or the juyce of unripe and ſharpe grapes, called of the finer ſort of Phyſicions *Omphacion*, and of the common ſort *Agreſta*: inſomuch that the reliſh and tallage thereof will remaine and be hardly qualified, alaid, or taken away. This kinde of Phlegme ſettled in the mouth of the ſtomacke or ventricle, and imparting unto it, ſome portion of his ſowreneſſe and ſharpneſſe, and engendreth an inſatiable luſting to meat and (as we ſay) a doggiſh appetite, incident commonly to women with childe about three moneths after their conception, ſpecially if they be with child with a Girle, who being in heat feeble, and of ſtrength faint, and quaiſie, it chanceth that their natures be not well able to concoct thoſe Phlegmaticke humours: and thereupon it is, that they have ſuch pueling and ſqueamiſh ſtomackes, and be ſo much troubled with wambling and belching. For their chiefe deſire and ſpeciall longing being for ſharpe and ſowre things: they greatly thereby annoy their ventricle, and gather together many ill humours.

Doggiſh appetite,

Not women onely, but men alſo be ſubject hereunto: for whom the beſt way is, to uſe to eate meats of hea-

ting

ting nature, and to drinke Wine of the pureſt and beſt ſort. For if this humour ſhould chance to putrefie within the body, it then engendreth the Ague *Epiala* (ſo called, becauſe they that have the ſame, be in body inwardly of great heat, and outwardly ſtiffe with extreme cold:) for this humour being enkindled and ſet on heat, may well be likened to greene flame, or as wet wood, which ſendeth out nothing but ſtore of thicke moiſt ſmoake, by reaſon that moiſtneſſe letteth and hindreth the heat that it cannot breake out: and they that have this impediment, for the moſt part have not onely alteration and change in their complexion and colour, but annoyance and inconvenience alſo in their mindes. *Epiala.*

Salt Phlegme (which hath ſome affinity with Choler, is engendred of the commixtion of choler, or of a ſaltiſh or whaye humidity: or elſe of Phlegme putrefied: the ſharpneſſe whereof being once enkindled, bringeth not ſtifneſſe and cold, but a ſhivering and ſhaking to the whole body. And among all the kindes of Phlegme, none is worſe nor more hurtfull then is this. For in what part of the body ſoever it ſettleth, it breedeth and engendreth great dolours and painefull griefes, and through the byting force that is in it, affecteth the members of the body with ulcerous laſſitudes, it deformeth and uglifieth the skin with dry, ſcurvy, skaly, mangie, and filthy eruptions or breaking out, as Tetters, and Ringwormes, Leproſie, ſcurfe, itch, ſcabbedneſſe, &c. But if it bee mixed with Melancholy and other naughty humours, it bringeth the ſcurvy *Eliphantiaſis* (which is the *Hebrewes* Lepry, the ulcerous *Herpes*, running Cankers, French Pockes, and many diſeaſes moe, which pittifully pierce and eate the fleſh, even unto the hard bone. Salt Phlegme. Harmes of Salt Phlegme.

Glaſſie Phlegme (ſo called, for that it reſembleth and Glaſſie or clammie Phlegme.

is like to molten Glaſſe) is of all others the coldeſt, wherefore it is very hardly to be concocted or brought into any wholſome, familiar, and domeſticall humour. It occupieth and beſiegeth for the moſt part the Head, Stomacke, and Entrailes, paining them with very grievous and troubleſome diſeaſes. For it pricketh, woundeth, teareth apieces, and tormenteth: And this Phlegme being glewiſh and clammy like Birdlime, or ſuch as the ſtuffe is, whereof drinking Glaſſes be made, is ſo tough and limy, that ſcantly will it be parted aſunder: yea it cleaveth ſo faſt to thoſe narrow conceptacles where it reſteth, that nature ſtriving and bickering with ſuch a ſtrange and uncouth humour, is driven to ſuffer grievous paine and torment, before ſhe can be able cleane to baniſh away and rid her ſelfe from it. Great is the inconvenience, and ſundry and intolerable bee the diſeaſes and griefes cauſed thereby: as namely, the Chollicke, wringing of the Guts, paine and griping of the Bowels: difficulty and excoriation in avoyding uaturall ordure: great luſt and deſire often to goe to the ſtoole, without being able to evacuate or avoid any thing at all, unleſſe peradventure a ſmall quantity of glaſſie Phlegme and filthy baggage, and that not without great labour and enforcement of nature.

What parts of the body be ſubject to Phlegme.

For remedy and eaſe of which effects and all other griefes and griping of like ſort, my cuſtome and uſe is to amend and recure with nothing better then outwardly with foments, and inwardly by Injections and Cliſters, which ſcowreth and cleane waſheth away all Phlegme before engroſſed, clamped and gathered together. Herewith are all thoſe diſtemperances and annoyances of health in the loweſt parts, without danger of any Ague, qualified and holpen: unleſſe the paine bee too outragious and vehement: for that, therein is neither putrefaction nor inflãmation, and alſo for the ignobility

Vſe of Cliſters.

bility of the member. But if this kinde of Phlegme ſhould aſſault any chiefe and principall member, and beſide putrefaction, grow into inflammation, it bringeth the Agues called *Lypitias* : and in this caſe the Patient feeleth in the innermoſt parts of his Bowels, Cold, and in his utter parts, Heat. For even as the heat of the Sunne melteth and diſſolveth Ice, Snow and Haile, and turneth the ſame into fluible and liquid water: ſo likewiſe doth the fire of an Ague cut aſunder and liquifie groſſe and clottered Phlegme: and thus it is ſeene, that in one and the ſame body there is both heat and cold felt and perceived, at one and the ſelfeſame time: like as appeareth in them that ſit by a fire, having wet and moiſt clothes upon their backes, or in them that handle Snow or Ice with their hands, whoſe members at one ſelfeſame time and inſtant feele both heat and cold.

Heat diſſolveth moiſture, even as the Sunne doth Ice.

But for that the moſt part of men be in winter, ſpecially troubled with one kinde or other of Phlegme, it ſtandeth them upon diligently, and by all meanes they can, to accuſtome themſelves to hot meats, and of the ſame to make exact and perfect digeſtion. For through crudity and lacke of perfect concoction in the ſtomack, is engendred great abundance of naughty baggage and hurtfull Phlegme, endangering and evidently damnifying (as much as any thing in the world elſe) health and welfare. Therefore all ſuch things as be very cold and moiſt, muſt in any wiſe bee eſchewed, as Southernly windes, plaine and ſmooth Fiſhes, Weildings, Crabs: and of Hearbes, Lettice, Purſlane, Cucumbers, Melons, Gourdes, Muſhromes: or if any of theſe come in place to be eaten, let them be uſed with hot ſauces and condiments, and convenient exerciſe, and ſuch alſo be of nature able to cut and attenuate groſſe and clammy humours, to diſpel windineſſe, and ſuffer little or no Phlegmaticke

All men in danger to Phlegme.

Crudity engendreth Phlegme.

maticke excrementall humour at all to reſt within the body: for by theſe not onely the body, but the minde alſo is carried away, and by affections ſhrewdly miſled.

Preſervatives and helpes for the memory: with meanes and wayes to remove, and take away all inconveniences, harmes and hindrances thereof.

The fourth Chapter.

FOraſmuch as both the diſtemperature that is cold and moiſt, and that alſo which is cold and dry, growing into exceſſe, and drawing into extremity, oppreſſeth and deadly woundeth the memory: I have thought good into this worke to inſert, and enterlace ſome ſuch notes as may ſerve to the furtherance thereof, and preſervation of it from all ſuch miſſehaps, harmes, and diſcommodities, as in any wiſe threaten thereunto annoyance. And how the ſame is to be done and brought to paſſe, I purpoſe compendiouſly by the way to declare: ſithence not to Students onely, but to all ſorts of men in generall, it ſhall be a thing right expedient and profitable. For all the actions and dealings either publike or private, which a man taketh in hand, and enterpriſeth: all his affaires, cogitations, devices, meditations, cares, purpoſes, and ſtudies, and all labour and induſtry that is taken for doing and ſpeaking, wherein is any exerciſe at all of the minde, cannot be brought about and accompliſhed without the helpe of memory. For in this Treaſure, the ſpecialleſt and chiefeſt part of reaſon, underſtanding and judgement reſteth: and out of

All things done by memory.

of it, as out of a moſt rich and plentifull Storehouſe is fetched and taken a compleat furniture of moſt hidden and farre-fetched matters. Which power and vertue of memory, if it further and helpe us not, as a faithfull maintainer and keeper of the things which we deviſe, imagine and learne: all (be it never ſo precious and excellent) goeth to wracke, and is rakedup in oblivion.

Memory reſteth in the braine.

The proper and peculiar place, aſſigned and allotted for memory, is the braine, the manſion and dwelling houſe of wit and all the ſences: which being affected, or by any diſtemperature diſcrazed, all the functions and offices of Nature are ſemblably paſſioned: inſomuch that wit, reaſon, underſtanding, and judgement being once empaired, and diminiſhed: there ſteppeth in place, Sottage, forgetfulneſſe, amazedneſſe, dotage, fooliſhneſſe, lacke of right wits, doltiſhneſſe and idiocy. Which affects and imperfections may happen to men many wayes, as by ſome blow or wound in the head, by ſome rupture or cracking of the Scull, by ſome fall or confuſion, by peſtilent diſeaſes and maladies, which (of the contagion of ayre on each ſide encloſing us) inſpireth infection into our bodies: and beſide externall accidents, which ſometime cannot well bee avoyded, there be ſome harmes which through our owne wilfulneſſe and diſorder, we heape upon our ſelves, incurring thereby much inconvenience: and theſe be Surfeits, Drunkenneſſe, Gluttony, unſeaſonable watching, Meats cold and Phlegmaticke, immoderate uſe of Venery, and carnall company with Women, whereby the quickneſſe of wit is blunted and waxeth dull, reaſon, underſtanding, & judgement dimmed, and the ſtrength of nature in many, ſo weakned and enfeebled, that in three dayes ſpace or more after, unneth is it able to recover the vigour and luſty plight wherein it was before.

Things hurtfull to the memory.

Carnal knowledge of Women is a weakning to the body.

And

And not this diſcommodity alone, but certaine other ſickly and foule affections inſurge thereupon, no leſſe pernicious to the minde, then dangerous to the body, utterly overthrowing, oppreſſing and ruinating the power Memorative. For even as too much drineſſe of the braine (gotten through exceſſive ſurfeit, lacke of expedient food, and Venery) is very hurtfull to memory, becauſe the quality is nothing apt to take any impreſſions, or formes of things (for drineſſe and hardneſſe taketh no prints or Images) ſo alſo too much moiſture (proceeding of idleneſſe, ſloth, immoderate ſleepe and moiſt meates) quite deſtroy and drowne memory. Moiſture (indeed) is more capable, and will ſooner take the print and formes of things, but by reaſon of ſoftneſſe, the ſame tarrieth not, but paſſeth away againe: even as ſtampes or Seales, being affixed and imprinted into ſubſtance or matter that is too moiſt, liquid, and fluible, maketh therein no ſtampe, forme, or print, but ſuch, as preſently fleeteth, and immediately vaniſheth away againe.

A dry braine hath little remembrance.

A moiſt braine unable to remember.

Foraſmuch therefore as the vertue and power Memorative, conſiſteth in a ſure, faithfull, and ſtedfaſt keeping and conſervation of Images, it followeth, that the ſame in Children and in as many others as have moiſt braines, is weake and nothing retentive. Old folkes alſo have the ſame imbecillity and forgetfulneſſe, and the reaſon is, becauſe their braines be ſo cold and dry, that nothing is able to enter, or firmely to be imprinted therein: and for theſe cauſes, both ſorts of them be oblivious and nothing Memorative.

Old folke, and yong Children have ill memories, but the reaſon of the one is contrary to the other.

For of this (as alſo of all the inward ſenſes) the power and faculty is according to the temperature of the braine. For out of the groſſe ſubſtance of that part, or when the ſpirits and humours therein be groſſe, thicke, and with many vapours peſtered, proceedeth oblivion,

Temperature of the braine, the maintenance of memory.

ſlowneſſe to underſtand, and hardneſſe to conceive. Againe, of a moiſt braine, that is too liquid, commeth forth a dull or blunt ſence, and a memory nothing retentive, but ſoone forgetting. And a dry conſtitution of the braine maketh a very weake and ill memory, by reaſon that it will not eaſily admit any impreſſion (even like unto a piece of Lead, Iron, or Steele, which will not eaſily ſuffer the poynt of any engraving Toole to enter and pierce into it.)

A good ſtedfaſt and firme memory therefore is to be referred unto the diſpoſition and temperature of the braine: and this power of the minde, is aſcribed to the benefit of nature: but yet ſo, that it may be holpen and maintained in his perfect ſtate by Art, and if perhaps it decay or take harme, yet through care and induſtry, it may againe be reſtored. And therefore ſpeciall care muſt be imployed, and great diligence taken, that the body may in perfect health and ſound conſtitution bee preſerved, that moderation both in life and diet bee uſed: alwaies within the compaſſe of temperance and frugality: that the meat bee exactly concocted: that the minde be in peaceable tranquillity, and free from troubleſome affections: that no miſ-hap betide to diſturbe and dimme the ſame: for luſtineſſe of body and minde, wholſomneſſe of ayre, temperature of the braine, perfect conſtitution of all the ſences, the ſpirits, both animall and vitall (which proceed of the humours) being cleare and ſincere, be great helpers, and moſt availeable preſervatives for the maintenance of memory.

Memory, the gift of nature, and is by Art holpen and made better.

For by theſe it hapneth that all the faculties of the ſoule (among which memory is chiefe) bee freſh and perfect, that nothing of all that which we either by view of eye, cogitation, wit, learning, or meditation conceive, ſlippeth out of our remembrance. Yea many things that were thought to bee cleane forgotten, and

cancelled with oblivion, be revived as freſh in memory, and ſeeme to the eye as plainely, as things but newly done: inſomuch, that although ſometimes we forget what we did but yeſterday, yet perfectly can wee remember things done many yeeres agoe, when wee were Children. The reaſon whereof I take to bee this, for that, tender age and Childhood, greedily, attentively, and with great admiration fixeth things in minde, and is apt, ready, willing, and full of courage to conceive what is put unto them. For while the minde is yet free from carking cares of the world, and not overcharged ot buſied with waighty matters and dealings, it retaineth ſurer, and keepeth faſter in memory thoſe things which are inſtilled into it in childiſh yeeres, their mindes being yet free from all other cumberſome diſquietations.

The reaſon why children can remember things long afore done.

Now, although memory and remembrance of things, bee conceived in the forepart of the head where the common wits or ſences ſpecially reſt, yet thoſe things that are by the benefit thereof attained, be kept and foſtered in the hinder part. And therefore they doe very well, which keepe their *Nucha* and nape of their neckes warme, and fence themſelves ſafe from the danger of cold, and injury of windes: For theſe parts being diſtempered or affected, bring a man in danger of the Falling-ſickneſſe, the Drowſie evill, Aſtonement, Palſey, Crampe, and Oblivion.

The *Nucha* and nape of the necke muſt be kept warme.

Wherefore it ſhall be right good and expedient to remove and take away all ſuch hindrances and diſcommodities as prejudice and hurt memory. And becauſe many and ſundry things ſettle in mans minde and memory, even againſt his will: ſuch things (I meane) as he would not gladly remember, but rather would bee willing to forget and commit to oblivion, as ſome lewd and looſe prankes, diſhoneſtly aforetime perpetrated, are:

A man would be glad to forget ſome things.

are: and againe, many good and wholſome things, which are expedient and needfull to bee remembred, ſlip out of minde and be forgotten: a man is in theſe points to take diligent heed and regard that he doe not (as the common ſort uſe) without any choiſe and difference, either neglect, or retchleſly forſlow the due orders of both theſe things, indifferently. Thoſe things therefore which a man would gladly remember, it ſhall be good for him to thinke upon, and many times with himſelfe in minde to meditate and revolve: and ſuch as he would faine ſhake off and forget, as hurtfull and pernicious to his minde, let him with reaſon and judgement ſtoutly reſiſt and ſtrive againſt. For as by the corruption of our nature (which is fallen away, from his firſt iuegrity) we be a great deale readier and apt to that which is naught, then to that which is good: and farre more proclive to receive and learne the ſame, then things of better importance and purpoſe: ſo alſo thoſe that be ill, ſticke faſter in memory, and not eaſily to be ſhaken off, or aboliſhed, without great adoe and difficulty. Which thing cauſed *Themiſtocles* to demand of one which profeſſed to teach him the Art of Memory: Whether there were any Science that could rather teach him the Art of Oblivion: for (ſaid hee) I can well enough remember what I luſt, but I cannot ſo eaſily forget ſuch things as are ſettled in my minde unwillingly, and otherwiſe then I would deſire.

Mans corrupt nature more prone to ill then to good.

Themiſtocles wiſhed to learne the Art of forgetfulneſſe.

For ſome things we would be gladder to forget then to remember, for ſo much as many men be of ſuch nature, that they cannot abide to have old ſores ripped up, and ſtale grudges (long agone ſtilled and pacified) by new rehearſals revived and brought freſh againe into queſtion. To which end appertaineth this Proverbe, *A miſchiefe well quieted and brought aſleepe, would not be ſtirred anew, nor rubbed up afreſh.*

Old grudges are to be forgotten.

Now, whereas there be many helpes and ſundry furtherances deviſed by Rhethoricians to preſerve and corroborate Memory: I have thought it good here not to ſtand tediouſly in particular recitall thereof: and the rather, becauſe many of them be very curious, and without marveilous preciſe, carefulneſſe, ſcarcely able to be obſerved: for the ſharpneſſe of wit and underſtanding with ſuch a rabble of precepts, is overcloyed, and the native vertue of Memory overwhelmed. But among all other helpes and preſervatives of Memory, this namely is to be conſidered, that the body may in perfect health be maintained, without being endangered to ſickneſſes, ſpecially ſuch as may diſturbe and damnifie the head.

Health the ſtrength of the memory.

Sleepe muſt be moderately uſed, not lying upon the backe, but on the one ſide: the minde quiet and calme, free from all buſineſſe and troubleſome garboyles.

Now, forſomuch as this faculty of the ſoule is brittle, tender and delicate, there is nothing that worketh more harme thereunto, then Cruditie, Riot, Intemperance, Surfeit and drunkenneſſe.

Crudity and Surfeit the ſpoylers of Memory.

In the meane ſeaſon, for the preſerving and cheriſhing of the Memory, all helpes muſt be uſed, and all furtherances, which any way may conduce to the maintenance and increaſe of the ſame muſt bee put in ure and practice: among which, is: continuall uſe and exerciſe of writing and ſpeaking: adhibiting therein order, reaſon and meaſure, and not pattering the ſame overraſhly, confuſely, or without adviſement. There is nothing in the world more refreſhed, maintained and ſtrengthened, through care, ſtudy, induſtry, diligence, regard and heed, then memory: Againe, nothing in the world through negligence, ſloth, ſecurity and carefulneſſe, ſo ſoone marred and defaced.

And even as it is a meere vanity and fooliſh braggry

(as

(as one ſaith) in this miraculous gift of Memory, to boaſt of Art, rather then of Nature: ſo againe I deeme him a right wiſe man, that beſtoweth care and diligence to make the gifts of nature, and qualities of his minde, flouriſhing, pregnant, and fruitfull: Even as the good and thrifty Husbandman by manurance doth unto his ground to make it ranke and fertile. *Ad Heren. Lib. 3. Tit. 7.*

And now that I may here ſet downe precepts of Phyſicke, to keepe this field from growing barren, firſt of all I am to adviſe ſuch as be deſirous to preſerve and keepe this goodly and neceſſary vertue perfect and ſtedfaſt, to uſe light ſuppers, or if hee happen to make full and larger ſuppers, to walke after it: to be merry and pleaſantly conceited: to lay aſide (for the time) earneſt cares: and not to perplex his braine with troubleſome thoughts, nor his minde with ſcurpuloſities. And after hee hath in this ſort after ſupper, ſpent an houre and a halfe, let him goe to bed and take his naturall reſt, lying upon the right ſide: and ariſing early in the morning, let him exonerate nature by all thoſe officiall members that ſerve for evacuation and avoyding of bodily excrements: Firſt, let him rub his tongue, and combe his head gently with an Ivory Combe, let him uſe to have his head polled, ſpecially if the ſeaſon of the yeere, the Country and Cuſtome require or permit it: for to uſe it in Winter, or where the weather is extreme cold, it is no leſſe hurtfull and unwholſome, then fooliſh and ridiculous, For they bereave, take away, and diſappoint themſelves of thoſe helpes and defences of Nature, which propulſe cold and other outward injuries, and in ſtead thereof keepe their heads warme with other deviſed covertures. Memory greatly helped and preſerved by light ſuppers.

But when the weather is mild and calme, and the Country temperate, I miſlike not (as touching healthineſſe of body) ſhaving of the crowne of the head. For

thereby groſſe vapours which hurt the Memory, have more ſcope and liberty to evaporate and fume out. And therefore ſome, in my opinion, take a wholſome way for healthineſſe (ſo they doe it without any manner of ſuperſtition otherwiſe) which goe pollſhorne, and have their heads ſhaven to the hard ſcalpe. For by this meanes all they that are encombred with Rhewmes, Catarrhes, and headach, finde much eaſe, and ſo doe all they that have their eyeſight (through abundance of Humours) dimme, and their hearing thicke, and their ſmelling ſtopped: inſomuch that for the redreſſe of certaine diſeaſes of the head, loſſe of right wits, feebleneſſe of braine, dottry, phrenſie, Bedlam madneſſe, Melancholicke affections, fury, and franticke fits, Phyſicions deemed it the beſt way to have the haire cleane ſhaven off. Which in my judgement is not to be taken as a vaine or abſurd fable, for that both experience and reaſon perſwadeth and enforceth ſome credit thereto: foraſmuch as every man, after his beard hath beene trimmed or cleane ſhaven off, feeleth himſelfe a great deale merrier, and leſſe way-ward and overthwart then he was before.

In ſome, ſhavings of the head is a helping to memory, & in other-ſome a hindrance.

Shaving of the beard helpeth memory.

Furthermore my ordinary cuſtome is to adviſe them that have defective and dimme eyes, and that be thicke of hearing, or ſubject to the poze, to have their heads rubbed, and their beards ſhaven, or ſome ſuch order and faſhion, as may moſt commodiouſly ſerve for thoſe parts: And accordingly as every Country hath his peculiar guiſe, to uſe the Barbers helpe in trimming and handling the ſame: for after the ſame, every man looketh both ſmugger and fairer, and is alſo of minde more milde and tractable, ſo that his outward carriage ſeemeth to rejoyce, and to bee pleaſant and luſty: his memory made more perfect and cleere: his ſpirits which are they that move us to doe this and that, revived and

ſtirred

ſtirred up : and all the ſences (a little afore dulled and brought as it were aſleepe) ſhew forth themſelves in their moſt bravery and perfection.

And if hee uſe now and then to rinſe and waſh his mouth, jawes and pallate : to rub his teeth, to wipe and clenſe his noſe, to picke his eares, and mundifie them from all baggage and filthineſſe, ſtill to dilate and to open his breſt with coughing, hawking, neeſing, and popping, or ſmacking with the mouth, to exonerate his lower parts, as the Ventricle, Milt, Liver, Bowels, Belly and Bladder of their ordinary excrements : not onely the memory, but alſo all the Organes of the minde beſide, and every ſeverall faculty of the ſoule ſhall be well enabled throughly and without ſtop or let, to diſcharge and doe their proper functions and offices.

And becauſe for the moſt part the cold and moiſt quality is moſt hurtfull to memory, and oppreſſeth it, therefore the ſame by his contraries is to bee ſubdued and maſtered by ſuch (I meane) as have vertue, power, and efficacy, to waſte and diſpatch ſuperfluous humors, and to ſtrengthen and comfort the braine : of which ſort are theſe : Nutmegs, ſpecially thoſe that are not cleane dry, rotten, & without juyce, Roſemary flowres, and the ſtemmes thereof, and all confections made with the ſame ſweet Maloram, Baulme, Stichas of both ſorts, Piony rootes, and the yong berries thereof, Miſtleden, Hyſſop, and Savoury, which being boyled with meats, yeeldeth forth a pleaſant ſmel and ſavour, for it flouriſheth greene in Winter, and withereth not : and in the number of theſe adde Betony, Cowſlips, Maron, or common Organy, or wilde Majoram, Baſil, rootes of Flowre de luce of both ſorts, *Enula Campana*, Raddiſh, which is a roote uſually each where eaten at meales in Summer to provoke an appetite : and among Forraigne and Outlandiſh

Things good for the memory.

Herbes that ſharpen the wit.

Reſtoratives and remedies for the memory being empayred or decayed through coldneſſe and moiſture.

Outlandiſh Spices, *Zedoaria*, Cloves, Macis, which is the rinde that covereth the Nutmegge, Ginger, ſpecially greene and condite in Hony, right Gladen Caſſia, Cinamon, Cubebes, Myrobalanes condite or preſerved in Hony.

The more part of all theſe may either be reduced into Sirupes, or ſtamped into pouder or condiments: or elſe the decoction or infuſion of them may be taken, ſpecially of ſuch as dwell in cold and moiſt places, and bee of nature very Phlegmaticke, for they that bee ſtriken in yeeres, and their humours dried up and exhauſted, had need to have as well their bodies as the inſtruments of their ſences moiſtned, and with nouriſhing aliments of ſweet and pleaſant quality to be humected, as the rindes of Citron, that is, of Pomegranades condite, Liquirice, Water Lilly, commonly named *Nenuphar*, Bugloſe, Borage, Reiſins, (the ſtones being taken out) Corants, and all ſuch as doe moderately calefie and humect. Of which ſort are theſe Hony, Sugar, Wine that is ſweetiſh, Butter, and new laid Egges, Pineapple-kernels, ſweet Almonds that be not fuſty, vinewed, nor old. Nuts called *Piſtacia*, Cheſtnuts meanely parched, and Filberds: For Walnuts be hurtfull to the Memory, and ſo are Onions, becauſe they annoy the eyes with dazeling dimneſſe through a hot vapour, even as Lettice doth with cold, through a ſomniferous vertue and power in it.

To reſtore Memory ſeeming paſt all recovery.

Onions ill both for the eyes and Memory.

Lettice dimmeth the ſight.

But Rapes and Turneppes either ſod or boyled, doe wonderfully clarifie the eyes, and are very beneficiall for the ſight, and they that be diſpoſed to try, ſhall finde it by experience very true: by reaſon of their great ſtore of hot and moiſt flatuouſneſſe, whereby they alſo increaſe generative Seed, and ſtirre up *Venus*, ſpecially being condite with Ginger.

Rapes very beneficiall and reſtorative for the eyes.

What ſorts of Braines be beſt for Memory.

As touching what kindes of ſmall Braines bee beſt for

for this purpose, that is first to bee understood, that there cannot be any thing of more vertue and strength to comfort Memory, and keepe it in a right sound perfection, then the Braines of Partridges, next, of Sparrowes, and all such Birds as be naturally much stirring, and exercise themselves still in flickering and flying, whereof in another place wee shall speake more at large.

Washing of the head, although many greatly misselike not, yet doe I counsell none to use it. For it weakeneth the Scull and Braine-pan, and maketh it at every small cold and blast of winde, subject to distillations and Catarrhes. But to wash the feet in a decoction of Bay leaves, Rosemary and Fenell, I greatly disallow not: for it turneth away from the head vapours and fumes dimming and overcasting the minde. Washing of the head.

Now the better to represse fumes and propulse vapours from the Braine, it shall be excellent good after Supper, to chew with the teeth (the mouth being shut) a few graines of *Coriander* first steeped in Vineger, wherein Maioram hath beene decocted, and then thinly crusted or covered over with Sugar. It is scarce credible what a speciall commodity this bringeth to the Memory. No lesse vertuous and soveraigne is the confection of Quinces called *Diacidonion*, if a prety quantity thereof be likewise taken after meat. For it disperseth fumes, and suffreth not vapours to strike upward, and the same effect also have certaine graines of Mastix swallowed. *Coriander.* Conserve of Quinces.

Also it is right excellent and comfortable now and then to smell to such things as yeeld a sweet and odoriferous savour, namely, such as bee of nature piercing and calefactive, as *Lignum Aloes*, Clofegelofers, Rosemary flowres, Basil, *Nigella*, Ambergrice, Sivet, red Roses, Hony-suckle flowres, French spiknard, and ma- Sweet smells comfortable to the spirits.

ny other that yeeld forth a ſtrong ſmell, but the ſame right pleaſant, comfortable, and delightfull. All theſe refreſh the ſpirits, and with their ſweet ſavours wonderfully comfort the braine. If a man or woman ſeeme (to outward judgement) in a manner paſt recovery, and be brought to extreme oblivion, as they be that have the diſeaſe called *Lethargus* or the drowzy evill: it ſhall be right good for them to anoynt the outſide of their *Nucha*, and nape of their neckes with the Oyle of *Caſtor*, *Nigella*, *Emphorbe*, *Coſtus*, *Rocket*, and inwardly to take a little of the confection of *Anacardus*, or elſe therewith to rub the tongue. For it diſſolveth Phlegme that is extremely cold, moiſt, and viſcous: In ſo much that it reſtoreth ſpeech to them that be ſtriken with the Apoplexie, and recureth the ſtaggering and ſtaying of the tonguc, bringing it againe to his right uſe: which thing may alſo be done and brought to paſſe with *Oximell*, *Scillit*, and *Aqua vitæ*, wherein a few graines of Rocket have beene ſteeped.

The confection of *Anacardus* good for the Memory.

To reſtore ſpeech.

Vnto theſe helpes, in dangerous and deſperate diſcraſies (when nothing elſe will helpe) wee flee for refuge and ſuccour: but in diſtemperances and griefes that be milder, and not of ſuch extreinity, others now rehearſed may ſerve, as *Sirupe de Stichade*, *Dia Anthos dulcis*, *Aurea Alexandrina*, *Dia caſtorium*, *Pliris cum Muſco*, Triacle and Mithridatum.

To reſtore the right uſe of the tongue to them that have the Apoplexie.

The vertue of *Lignum Aloes*.

By experience and daily proofe it is found true, that *Agalocus* (commonly called *Lignum Aloes*) being either uſed in perfume, or ſmelled unto with the noſe, hath a marveilous vertue to corroborate the Braine, and refreſh the Sences: inſomuch that being ſtamped, pulverized, and mingled with ſome Cloves, and the bone of a Ravens heart, and then all mixed with Oyle of *Nigella*, hath ſuch ſoveraigne vertue in ſtrengthening and comforting the Braine, that if the head of a Cocke be there-

therewith anoynted, he will crow continually without any ceaſing.

A Cocke to crow continually without ceaſing.

Of the ſtate and diſpoſition of a hot and dry body: with a diſcourſe of the nature, condition, manners, and inclination of a Cholericke perſon.

The fifth Chapter.

FOraſmuch as among the outward things of Nature, there is nothing of any long continuance and ſtability, neither that long keepeth it ſelfe at any certaine ſtate and vigour, but all ſubject to decay, alteration, and caſe worſe and worſe: truely the ſtate of mankinde doth ſpecially and more then any other, ſuffer ſundry alterations, and is ſubject to great change and mutability. Thus, is a hot and moiſt Complexion, in proceſſe and tract of time, brought into a ſtate hot and dry. For, heat by little and little doth ſlily and cloſely waſte and conſume naturall humour, and bringeth all the body into drineſſe: which quality for prolongation and lengthening of life, is the greateſt enemy that can bee. For as the flame in a Torch or Taper feedeth upon the combuſtible matter thereof, and is therewith nouriſhed, which being all waſted and conſumed, the ſame flame alſo quencheth and no longer burneth: ſo likewiſe native heat by little and little weareth away, and diminiſheth the juyce and moiſture, wherewith it is nouriſhed, and finally bringeth the cauſe of deſtruction both to it ſelfe, and to the whole body beſide.

All things ſubject to change.

Now that conſtitution of body, which conſiſteth of a hot and dry quality, and thereof hath his name, ha-

A Cholericke man,

ving warme humour through theſe qualities encreaſed, maketh and conſtituteth a Cholericke man, by reaſon of the great ſtore of Choler which is in him: of which humour there be two ſorts and differences: the one naturall, the other beſide nature. Naturall Choler is the excrement of blood concoct, bitter in ſavour, and in colour and effect fiery. When the heat of the Liver is moderate, then is it yellow and ſhining: but when this viſcoſity is overmuch enkindled, then doth Choler alſo boyle with heat, and is of colour darke, yellowiſh, like unto pruſe Byer, called in Dutch *Jopen Bier*, or like nuto Oyle or melted Butter, when it is burned, and with much frying becommeth blackiſh of colour: whereby it commeth to paſſe that the colour before yellow, changeth, and is turned into a ſad blacke: which ſometime apparantly uttreth and ſheweth it ſelfe in the utter part of the skin, whenſoever this Cholericke humour diffuſeth and diſperſeth it ſelfe into the ſame skin.

Choler naturall, and beſide nature.

The office of Choler.

Choler hath in the body two offices: for part of it being mixed with the blood, paſſeth into the veines, to make the ſame more conveniently to penetrate into every one of the narrow paſſages, and to be conveyed to ſuch members as require and have need of the nouriſhment of Choler. The other part is ſent to the bladder of the Gall, annexed and tyed to the nether end of the Liver, wherein the wonderfull providence of Gods Almighty handy-worke well appeareth, in that he hath appointed the ſame Entraile, whereunto he hath given an admirable vertue to attract and helpe digeſtion, to be alſo a receiver and receptory of ſuperfluous and unprofitable humour: to the intent no harme or inconvenience ſhould thereby in any wiſe happen to the other members.

For Choler is of that nature, that yeeldeth out a fiery force, whoſe motion (as it were a firebrand) ſtirreth up

and

and inſenceth our mindes to haſty moodes and furious rages. And for this cauſe Anger is defined to be a heat and certaine boyling of the blood about the Heart, wherewith the Braine alſo being excited by Choler, is ſet in a heat and teſtineſſe, deſirous of revenge, whenſoever any injury is offered. And to the lower parts it ſerveth to provoke and irrite the guts and bowels to avoyd ſuperfluous excrements: For which purpoſe, Natures providence hath deviſed and framed ſundry paſſages needfull for the purging, conveiance and evacuation of all ſuch ſuperfluous humours: to wit, the Kidneyes and the Vrine-pipes, the empty or faſting Guts, called *Inteſtinum Jejunum* (which through the ſowreneſſe of Choler flowing into it, continually driveth out the Excrements,) the Bladder, Eares, and Pores, appointed for the avoydance and expulſion of ſweat. And in the moſt part of theſe, if obſtructions ſhould happen, all the whole filthy maſſe of noyſome humour is thereby kept within the body, and then giveth violent aſſault to ſome of the principall parts. So when the Bagge or Bladder of the Gall or Receptacle of Choler, is not able to exonerate it ſelfe of that baggage, droſſe and ſuperfluity, which it drew from the Liver: it emptieth and caſteth it either into the Ventricle, or elſe into the hollowneſſe of the Liver. And thus it commeth to paſſe, that Choler being diffuſed and ſpred over all the body, imparteth both his quality and colour to the blood.

Anger, what it is.

By what parts of the body Choler is purged.

Hereof commeth the Iaundice (named *Morbus Regius*, for that it requireth a moſt exquiſite diet, and Princelike fare) which maketh all the body yellow as a Kites foot, and coloured like Saffron or as Silver, that is ſtroked over with Gold.

Iaundice.

And if the ſmall and ſlender Guts be therewith tainted, it putteth a man to intolerable torment and paine.

Wringing of the ſmal Guts.

This paſſion is called *Iliaca paſſio*, the wringing of the Guts, and alſo *Convolvulum*, for that, the Guts doe ſeeme to pucker and crumple together like the ſtring of an Harpe, or any other Inſtrument.

This diſeaſe commeth either of an inflammation, or of coſtiveneſſe, when the ordure is dry and hard parched, and no ſufficient ſtore of Cholericke humour to expell and ſcowre away the Excrements. So if the upper part of the Gut be affected, the meat is caſt up: if the nether, ordure avoydeth at the mouth by reaſon that the Tuell or fundament is ſo cloſely ſhut, that not ſo much as a poore fieſt can paſſe or get out thence. Many affects beſide, doth Choler engender, as Tertian and burning Agues, when as it putrefieth without the Veines, which becauſe they be largely and diligently ſet out in ſundry Bookes of Phyſicke, by many and ſundry learned Phyſicions publiſhed, I thinke it beſt here to ſurceaſe from any further recitall and declaration thereof.

But I purpoſe now briefly by the way to ſhew the nature and conditions of a hot and dry Complexion, and then of a Cholericke perſon, and finally by what markes and tokens they are to be perceived, diſcerned, found out and knowne. And firſt to ſpeake of the outward ſigne: A body of this Conſtitution is hot, ſlender, leane, muſculous, of decent bigneſſe, and meane ſtature: and although ſome be of growth and talneſſe but ſmall and little: yet are they lively, dapper, quicke, nimble, and as little Bees, ever ſtirring and whisking about, and medling with many things not to them appertaining, for which ſometimes thoſe men deſerve ſmall thankes.

Notes whereby to know a hot and dry Complexion.

Virg. li. 4. Georg. *Within that little Corpes of theirs,*
right noble Stomackes have.

Of

Of colour they be browniſh, aburne, or ſomewhat ruddy, ſpecially when their angry moode is up, or their bodies chafed and ſet in heat with exerciſe: and ſome be pale or yellowiſh. Their skin rough: their Arteries and Veines bigge and apparant, and not lying hidden under the fleſh: their Vrine red, Saffron coloured, or bright yellow, according to the proportion of Choler and heat: Their Pulſe quicke and ſwift, as alſo their gate and manner of going is. Their tongue rolling at pleaſure, ready and flowing in utterance: their haire blacke: and in ſome curled, and naturally frizled: when as the heat and dryneſſe is very great and vehement: Neither will the ſame till after long time waxe hoary and gray, but yet by reaſon of drineſſe ſome waxe bald. Their noſe crooked like a Hawkes bill: and in many, eſpecially Germanes, Polonians, Hungarians and Dutchmen, red Beards, and bright yellowy haire which commeth of glittering cleare ſhining Choler, that is not aduſted with fervent heat. In the Low-countries, thoſe that bee red haired (are of the vulgar ſort) noted, as men ſubject to ſome naughty diſpoſition, and lewd conditions, ſecretly harbouring within their mindes.

Yellow haire.

Red beards.

For as *Themiſtocles* his Tutor gave judgement of no meane thing, like to prove and come to paſſe in his ſaid Scholler, but that he would be either a ſingular ſtay and ornament to his Country, or elſe ſome notable plague and detriment to the ſame: ſo alſo the *Belgians*, by a common and uſuall by-word among them, ſay, that at the hands of ſuch perſons, either things moſt excellent, or elſe moſt villanous, are to be expected and hoped for. Furthermore, in their daily ſpeech they uſe this as a common Proverbe among them, **Kooden baert ſelden goedt oft van goeden aerdt**, Which is as much to ſay, that red-bearded men are ſeldome of any good diſpoſition: for that, in the whole courſe of their life, manners,

Nature of *Themiſtocles*.

manners, converſation, dealings, buying, ſelling, and bartering, they ſeeke to undermine and over-reach others with ſly ſhifts, and crafty bargaines, evidently arguing, what cunning dealing lurketh within them to entrap and deceive other men.

Red Beards argueth not alwayes an ill diſpoſed perſon.

Which diſpoſition and inclination, as I cannot deny but is found true in very many of that Conſtitution, for want of vertuous bringing up, and laudable inſtitution: So againe, doe I know many, having ſuch coloured Beards, whoſe commendable qualities, and rare vertues have advanced them to honourable roomes and dignities. For even in Princes Courts, in Aſſemblies of Nobles, Peeres, and Mageſtrates, among honeſt ſubſtantiall Traffiquers, and namely, of thoſe that dwell Northernly, we ſee very many of tryed Vertue, and ſingular wiſedome, right worthily with integrity and uprightneſſe adminiſtring their publike charges and Functions wherein they be placed.

Wylie Foxes.

Now, whereas ſome haskerdly Peizants, and raſcall perſons, having ſuch coloured Beards, be prattlers, praters, in keeping counſell, as cloſe as a Sieve, ſetting all upon ſixe and ſeven, without any regard or conſideration of any thing, Ding-thrifts, and Spendalls, the ſame doe I impute to lewde education, which draweth the proclivity of their nature to untoward and peeviſh manners. For hereof it commeth, that ſuch perſons be found to be unconſtant, crafty, deceitfull, ſubtle, wily, cogging, turning the Cat in the Pan, full of Leiger-dumaine, and ſo fickle of word and deed, that a man may not well and ſafely deale with them, nor truſt them, as perſons to whom there is no more hold then is of a wet Eele by the tayle, and in any bargaine or dealing be it never ſo intricate and cumberſome, can finde meanes to ſlip the coller, and winde themſelves out of danger. Whereunto if other imperfections and defects of the

body

body be added, they argue yet a worse nature and more given to mischiefe: whereupon the Poet *Martiall* very aptly saith:

Blacke hayr'd, short footed, purblind eke *Lib. 6.*
and Beard allover red:
Take such a one in doing good,
and strike me off his head.

Which disposition is rooted in them, partly through the influence of the Planets, *viz.* of the Sunne and *Mercury*, and partly (which I rather take to be the chiefe and speciall cause) through thinnesse of Cholericke humour, and of uncleane spirits, which being endued with a subtle heat, pricke and stirre them forward to put in practice such kinde of prankes and Pageants.

Furthermore, among these kinde of persons, there be some diversly disposed, and of sundry conditions, Wranglers, Busie medlers in other mens matters, yallers, hot as a toast, Choplogicks, and Prattlers, with tongue at will, and are as *Juvenal* fitly saith:

Of dapper wit, and desperate bold, *Satyr. 3.*
fine-phrasd with gallant grace,
More eloquent then Isæus,
for every time and case.
Each person can they aptly play,
at each Art can they aime,
At Grammar, Rhetoricke, Geometry,
Painting, and for the game.
At sooth saying, and cunningly
upon a Rope to dance,
At Physicke, Magicke, type are they,
and free of every Haunce.

Such commonly are Dizards, Geſturers, Stage-players, Iugglers, Tumblers, and roguiſh Pedlers, idly ranging about the Country, jangling Pratlers, Fortune-tellers, Minſtrels, and ſuch other like buſie bragging Counterfeits, looking bigge upon the matter, and in their manner of gate, hands, countenance, eyes and ſpeech, full of geſtures, impudently preſuming to ſhuffle themſelves into every company and place of aſſembly, having an Oare in every mans Boate, and entermedling in other mens matters, wherein they have nothing to deale. In Sleepe, very unquiet, leaping ſometime out of their beds, becauſe their ſpirits be very hot, which incite and awake them up (even being aſleepe) to motion and walking about. For Choler frameth and faſhioneth the mindes of men many wayes, producing and cauſing in them divers manners, fancies, delights, and inclinations. And hereupon it hapneth that whoſoever is of a hot and dry Conſtitution, and reckned in the number of Cholericke men, is naturally fierce, arrogant, imperious, ſtately, untractable, and unruely:

Horat. in Art. Poet.

Quicke, teſty, not entreatable,
of ſtomacke very ſtout:
Not thinking Lawes were for them made,
but fight and blade it out.

Iuvenal. Sat. 6.

This is my will, this is my heſt,
thus ſhall it be, I ſay,
Thus I command, my will in ſtead
of reaſon beareth ſway.

But as he is by nature very teſty, and ſoone angry, ſo is his Cholericke moode ſoone alayed and pacified.

Now, ſithence beſide yellow Choler, which onely is called naturall, there be divers other differences there-

of

of alſo, we muſt orderly intreat as occaſion falleth out, of every one particularly.

Firſt of yellow Choler is engendred pale, or of the colour of a Pomecytron, meane betweene greene and yellowiſh. It beareth chiefe ſway at the beginning of the Spring, in yong men and bodies not yet come to their full growth, when as freſh blood newly ſprouteth in their bodies. Whereupon, that Age ſpecially at this time of the yeere is much ſubject to certaine Agues, namely, if this humour through obſtruction doe putrefie, and being ſcattered without the Veines, happen to be enflamed. Much like whereunto is the Baſtard Tertian: ſo called, for that it is engendred not altogether of yellow Choler, but hath ſome part of Phlegme alſo joyned with it. For burning Agues doe proceed and bee enkindled of red Choler, putrefying and rotting within the Veines, which bring a man into idle talke, Phrenſie and raving. For they that be herewith affected, conceive in their mindes certaine fond and abſurd imaginations, thinking themſelves to ſee ſome terrible apparitions and ſights, whereby in the nights they bee greatly troubled in their ſleepes, and ſore affrighted.

Pale or Cytrine Choler.

Tertian Agues.

Burning Agues.

Toſt and turmoild with dreadfull dreames,
and griſly gripes by night,
Vext with vaine terrours in thir ſleepe,
appearing to their ſight.

Lucan. Lib. 7.

They dreame of fire, and burning of houſes, and Townes, and thinke all the world to bee in an uprore and hurliburly, killing and ſlaying one another: and ſome of theſe fantaſticall imaginations ſometime happen to a man without any Ague, when as the fumoſity of Choler ſtriketh up into the braine. Which if they happen of any long continuance to diſturbe the body

Cholericke folkes have many dreadfull and terrible dreames.

and minde, it ſhall be moſt expedient to take another order of diet, and forthwith to purge Choler by vomit, ſweat, and evacuation by Siege, which may be conveniently done with *Radix Pontica*, and ſuch things as provoke Vrine, as theſe Herbes, Alkakengy, Sperage, Garden Parſly, Aniſe ſeed, and Fenell ſeed: forbearing all hot, fat, and ſweet meats, which are very apt to bee turned into Choler, excepting onely Raiſins and Liquorice: and onely to eate ſuch things as are of vertue to qualifie and alay the heat of blood.

How to purge Choler.

And ſpecially ſleepe muſt be provoked with Lettice and other ſalter herbes, that doe humect and refreſh the braine, and all other parts of the body. For albeit to hot and dry Complexions, and all Cholericke perſons many things be both hurtfull and pernicious, yet is nothing more noiſome and prejudiciall then unſeaſonable labour, watch, long forbearing of victuals, fumiſh anger and teſtineſſe, *Venus* and immoderate company of Women. For every of theſe doth waſte and continue the ſtrength and powers of nature: neither may any thing be conveniently taken from them that be dry and leane: nay mary, they had rather need to be franked, and tenderly fed with delicate fare, and dainty cheere, to reſtore and maintaine them: then either to be skanted, or to take that which waſteth nature. For as Cattell beſt liketh in ranke paſture, wherein is good graſſe and water inough: ſo doe they of this Complexion require exquiſite fare. And even as thoſe Trees and Sprayes that doe not burgen and ramifie, would not be lopped nor cut: ſo likewiſe weariſh weakned bodies (lacking many things in reſpect of a firme habit of bodily conſtitution) ought not in any part to be weakned, neither can well ſpare any thing to be taken away from them.

Sleepe wholſome and good for Cholericke folke.

But there is another kinde of Choler, ſwarving and dege-

degenerating from naturall order and meane, called of Phyſicions, Yolky Choler, borrowing his name of the Yolke of an Egge, whoſe colour and conſiſtency, it doth neerely reſemble. For by meanes of his exceſſive heat it is thickiſh, and of colour fiery, and very yellow: which if it ſhould happen to putrefie and be enflamed, it breedeth Agues moſt ardent and burning. Yolky Choler.

Therefore foraſmuch as this kinde of Choler is ſhrunke and gone from mediocrity, it ſhall be expedient to frame a cleane contrary diet, and to enſue another manner of order, for the ſubduing and driving away of this ſtrange quality. For if a man ſhould ſtill cherriſh and tender it with his like nouriſhments, he ſhould doe nothing elſe but exaſperate the diſtemperance, and increaſe the tyranny thereof, and make it more vehement.

There is alſo another kinde of Choler, called Leekiſh, ſo named, becauſe it is as greene as a Leeke, which is bred and engendred in the ſtomacke, through naughty and corrupt juyce, and of certaine groſſe Pot-herbes: of which ſort, are Garlicke, Leekes, Onions, Creſſes, Rocket, Colewortes, Beeles, Chervile. For when as Nature is not able to ſubdue and maſter theſe and ſuch like nouriſhment, they be turned into a Leekiſh, or greene Choler, which being ſometime parbraked and caſt up by vomit, leave in the tongue and jawes, a certaine bitter reliſh, and ſharpe ſavour, inſomuch that with other ſweet Liquor it is hard to be gotten away and aboliſhed. Alſo this noyſome humour ſometime is engendred in the Liver and Veines, by meanes of ſome grievous ſickneſſe, when as Yolky coloured Choler is aduſt with vehement inflamation of ſtrange heat, which to vomit up by parbraking, *Hippocrates* affirmeth to be moſt dangerous. Leekiſh or greene Choler. *Lib. 2. prædict. cap. 39.*

Out of this proceedeth yet another excrement, worſe

Rusty or Brassy Choler.

then any of the rest, called (of a likenesse that it hath with rusty Brasse) Rusty, or Brassy Choler, which is ingendred of Leekish or greene Choler vehemently aduste. For when the humidity is with intensed heat excocted, it becommeth dry, and resembleth the rust of Brasse: which thing we may plainely perceive by hot glowing things, extremely burnt in the fire, whereunto the nature of Choler may very aptly be compared. For the force and vertue of fire changeth the wood, first into burning coles, then into blacke coles, and last of all, when the fire hath quite consumed all, and heat is slaked, into ashes. So likewise in the body of mankinde, Choler is first of Saffron colour, then (as heat increaseth) Leekish, somewhat contrary to nature: next Brassy or rusty, and last of all, blueish or Sky colour, like unto Wadde, an Herbe that Fullers and Dyers use in colouring and dying their Clothes, which last of all is turned into perfect blacke Choler or Melancholy.

All these sorts of Choler, endued with virulent and poysonous qualities, infect the minde with lewde conditions, and the body with lothsome diseases, whereof many be of such malignant nature, that hardly will bee cured: as eating Cankers, corroding Vlcers, running Pockes, lothsome Tetters or Ringwormes in the face, Morphew, the Carbuncle, Wild-fire, or Saint *Antonies* fire, Herpes, the eating and devouring Vlcer, called *Estiomenus*, and of Courtiers (who commonly more then others are thereto subject) named the Wolfe: for it exulcerateth the skin, and eateth the flesh to the very bones, rotting and putrefying the same, depriving the member of life, and from feeling of any paine, beside many other lothsome and contagious diseases, proceeding and springing out of the common sinke and concurrency of these humours, insomuch that a man in this case carrieth about with him nothing else, but a stink-

The Wolfe a disease.

ing

ing rotten and corrupt Carkaſſe:

And lothſome limmes, replete with mattry filth. *Virg. Æneid. 1.*

Of a cold and dry Complexion: wherein the nature and condition of a Melancholike perſon (becauſe he is of this temperature and ſubject to Choler) is at large declared: with remedies how to qualifie and ſubdue the ſame, fully deciphered.

The ſixth Chapter.

THoſe bodies of all others are in worſt caſe and habit, which conſiſt and be conſtituted of the combination and compoſition of cold and dry. For conſidering that the maintenance and conſervation of life conſiſteth in hot and moiſt: who is he that can rightly commend or allow that quality and conſtitution of body, which weareth away and waſteth theſe fomentations or cheriſhments of life, being the chiefe and onely ſtayes of health and welfare (For we ſee in the whole courſe of nature, and in all things within the univerſall World, Plants, Herbes, all Creatures endued with life, Man and all that live by breath, when they be once deprived, or lacke heat and moiſture, quickly to decay, and grow unto deſtruction.

For none other thing is Death, neither can any fitter definition be deviſed for it, then to ſay, that it is an aboliſhment and deſtruction of life and nature ſpirable, and an extinction of the firſt qualities, whereof the humours have their being and maintenance. Whenſoever therefore Death.

Man ſubject to many caſualties.

therefore a man arriveth and is brought into theſe qualities, either by ſickneſſe, nature, or by Age and courſe of yeeres, let him make his full reckoning that Death is not farre off. For as touching uncertaine haps and ſudden caſualties which every minute of an houre hang over all our heads generally, I thinke not meet hitherto to be referred, nor in this place to bee reckoned: for that they happen violently and againſt nature, making an end of life ſooner then by courſe of nature elſe ſhould bee.

Which haps and chances as they ought not to terrifie and diſmay any man, either journeying or Seafaring (foraſmuch as every Chriſtian ought to commend and referre the ſucceſſe and event of his whole affaires and buſineſſe, into the hands of God his divine providence and pleaſure, and unto him onely with firme Faith to leane: So alſo in this plight and diſpoſition of body, (threatned with death and extreme diſſolution) there is no cauſe why a man ſhould quaile in courage, or retchleſly (by all convenient meanes he may) neglect to tender and cherriſh his body: but ſo long as any ſparke of life laſteth, never to ceaſe to uſe all ſuch helpes and foments, as may ſerve to the prolongation of his dayes. For God of his bounteous liberality, hath graciouſly given and appointed many things, whereby the ſame may well and fully be brought about.

For as fruitleſſe trees, by pruning and induſtry are made fruitfull: and as barren ground, (wearied with long tillage) with dunging and compoſting is againe reſtored to fertility: ſo likewiſe bodies that be dry, are with nouriſhment fit for the reſtauration of nature, comforted, and brought even unto the full appointed and prefixed terme that by nature is limited, as it were into the Haven that we long wiſhed. Which hope of prolongation and lengthening of life, no man of reaſo-

nable

nable and indifferent judgement in consideration of humane things can disalow, so that every man herein (submitting his will and minde unto his Maker and Creator in whom all things have their being and consistence) referre his dealings and desires, unto his godly dispensation and appointment, acknowledgeing all things (whatsoever they be) to be governed and directed by the Decree of his Omnipotent pleasure.

What limitation our prayers and wishes ought to have.

But because Melancholy is subject unto a cold and dry quality, neither can any plight or state of body (proceeding hence) be worse then it, nor more incommodious to health: therefore it seemeth needfull, to make some further discourse of the condition, nature, effect, strength and differences thereof, how greatly it affecteth both the body and the minde of man.

For all men for the most part at the beginning of the Spring and downefall of the Leafe (at which season of the yeere this humour doth most rifely abound) are subject to Melancholicke affections, namely, those that be Magistrates and Officers in the Commonwealth, or Students which at unseasonable times sit at their Books and Studies. For through overmuch agitation of the minde, naturall heat is extinguished, and the spirits as well Animall as Vitall, attenuated and vanish away: whereby it commeth to passe, that after their vitall juyce is exhausted, they fall into a cold and dry constitution.

No man but is subject to Melancholy.

Students much troubled with Melancholy.

And of this Melancholicke humour there be two differences, the one naturall, the other beside nature. That Melancholy which is naturall and familiar to a man, is milder and lesse hurtfull then the other. For being carried and conveied into the Veines together with the blood, it nourisheth the members that be of like nature and condition to it selfe, and unto them ministreth nourishment, as the Bones, Gristles, Ligaments, and Sinewes.

Two sorts of Melancholy.

Whereto Melancholy is like.

For this humour is not unlike unto Beaſts feet when they be ſodden and brought into a Ielly, which in eating, cleave to the fingers and lips as tough as Birdlime: whereby it cauſeth blood to have a good power retentive, and to bee thicker: becauſe when it is joyned with perfect blood, and with the ſweetneſſe thereof tempered and alayed, as a ſowre Grape with Hony or Sugar, it thereupon becommeth in taſte and reliſh not altogether ſowre or bitter, as thoſe things that exaſperate the Iawes and Palate, but ſomewhat tart and ſowriſh, and as it is commonly tearmed, Ponticke: ſuch a reliſh I meane, as is in a Grape (out of which new Muſt is preſſed) being not as yet come to his perfect ripeneſſe and maturity, ſuch as in the latter end of Autumne is brought out of Germany and France into the Low-countries, to ſtanch and fill the glutting deſire and greedineſſe of ſome: which being very ſowre in taſte, (inſomuch that it ſeemeth to take away the upper skin of the tongue,) their uſe is to condite with Hony, and Hony combes: to make it (for them that have queaſie ſtomackes) better reliſhed, and pleaſanter in taſte. And as the dregs, mother, or ſettlings of Oyle retaine a tallage of the Oyle: and as the Lees of Wine keepe a certaine taſte, reliſh, and ſmell of the nature of Wine: Even ſo Melancholicke juyce which proceeded from blood, retaineth the ſpettle and taſte thereof. Wherefore this humour may ſeeme ſomewhat unproperly to be called *Atra bilis*, ſithence there is in it no aduſtion, but (as *Galen* ſaith) a blood or Melancholicke juyce, which is nothing elſe then the dryer and thicker part of blood, altogether like unto Dregs and Lees that ſettleth in the bottome of the Veſſell, and conſerveth the ſtrength and vigour of the Wine, and ſuffreth it not to waſte and vaniſh. And as the Lees or Dregs of Wine called in Dutch *Droeſen*, or *Moeder*, ſerve to good uſe and purpoſe,

The taſte and reliſh of Melancholy.

De locis affect. Lib. 3. Cap. 5.

poſe, for the making of *Aqua vitæ* withall: Even ſo Melancholicke juyce which (if I may ſo plainely terme it) is the ſettling and refuſe of blood, hath in it an wholſome uſe and commodity. For one part goeth into the Veines, and helpeth blood, the other part (much like to the former) is driven by the Liver into the Splene or Milt: and having thence afterwards iſſue into the ſtomacke, (on the left ſide whereof it lyeth) ſtirreth up appetite to meate, through the ſharpneſſe and ſowreneſſe that is in it. This viſcous ſubſtance being ſoft, thin, fungous, and like unto a Spunge, is the Chamber of Melancholy, and a Receptory appointed by nature, to draw out unto it, the dregs of blood: and ſometimes ſo much ſwelled with abundance of excrements, as though it would oppreſſe and kill a man: according whereunto the *Cappadocian* blood in *Plautus* bewaileth his owne caſe in theſe words:

The uſe and nature of the Milt.

My health decreaſeth day by day,
my paine encreaſeth on as faſt:
My ſwagging Milt doth ev'ry way,
like girdle, round begirde my waſt.
A man would judge that I did beare,
within my belly, Children twaine:
Wretch that I am, I greatly feare,
leſt burſt I ſhall in middle, paine.

In curcul. Act. 2.

Which part of the body becauſe it is a great hindrer to nimbleneſſe and agility, and a foule cumberſome load to Runners, Poſts, Currours, and ſpeedy Meſſengers, the ignorant common people ſometime thought and were perſwaded, that the beſt way was, either to have this viſcous ſubſtance quite taken out, or elſe to be cauterized. But in very deed it is not without great danger and hazard of life to bee taken out, no more

The Milt hindreth agility and quickneſſe of body.

Milt cannot be taken away.

then the Teſticles, or Stones can from the *Caſtor:* which is a kinde of Beaſt that liveth both in water and on land: whom Hunters (reporting a flimflam tale of *Robin Hood)* doe abſurdly affirme, that with their owne teeth they bite away their owne Stones, and for ſafegard of their lives throw the ſame at thoſe, which purſue and chaſe them. Yet notwithſtanding this viſcouſneſſe, if it ſwell and bolne overmuch, may be qualified, kept downe and repreſſed by uſing Roman and common Wormewood, Cetrach, Polipody, Sene, Epythime, Roſemary, Capers, Doder, Fumitory, Hartſ-tongue, bitter Almonds, Peach-kernels, Tamarixe and ſweet Broome: For the more that it encreaſeth and waxeth bigger, the more the body pineth away, and becommeth leaner: ſo that very aptly did *Trajane* the Emperour compare and liken a Princes Exchequer to the Splene. For as when a Princes Coffers bee full ſtuffed, and his Treaſuries enriched, the common people bee wringed, pinched and empoveriſhed: ſo, when the Splene waxeth bigge and encreaſeth, the body is pined away and waſted with leanneſſe. For ſo much therefore as God his carefull providence hath made and ordained this member to purifie the Liver, and to purge and ſcumme away the groſſe and feculent part of the blood: it ſtandeth every man in hand, by all meanes poſſible, carefully to foreſee, that it incurre not any inconvenience, or take any harme. For if the Splene or Milt ſhould ſuffer obſtruction, or fall into imbecility and weakneſſe: the Melancholicke juyce diſperſeth it ſelfe into every part of the body, making the skin to be of a ſooty and dunne colour: and further diſquieteth the minde, with ſundry ſtrange apparitions, and fantaſticall imaginations.

The Splene likened to a Princes Exchequer or Treaſury.

But if it throughly performe the office, for which it was ordained and doe exactly drinke up the droſſie feculency

feculency of blood, it maketh a man thereupon wonderfull merry and jocund. For when the blood is sincerely purified, and from all grosneſſe and feculency purged, the ſpirits conſequently are made pure, bright and cleare ſhining: Whoſe purity and cleareneſſe cauſeth the minde to rejoyce, and among merry companions to laugh and delight in pretty devices, merry conceits, and wanton fancies. Which thing likewiſe commonly hapneth to them, that moiſten and whittle themſelves with Wine: who (although otherwiſe in dealings they be naturally ſterne and ſurly, and outwardly in countenance and manner of gate, pretending a kinde of ſeverity:) Yet being ſomewhat heated with Wine, and lighting in the company of amorous and beautifull Damoſels, they ſet cocke on hoope, and ſhake away from them all their former grimneſſe, and wayward manners, and become as merry as the merrieſt.

The Milt cauſeth a man to laugh and be merry.

Wine cheereth the hearts of them that be ſevere, and maketh them as merry as a Pye.

And thus have I my ſelfe knowne ſome, and that of no meane calling, who (either through inclination of their nature or cuſtome of life) cleane given from all company looking with face and countenance grim and ſevere, with browes knit together and frowning, with eyes ſullen, ſterne, terrible, glancing aſide and eskanted, enough to make ſuch as meet them afraid to looke upon them, who (notwithſtanding) when they have bene in company with young pleaſant Maidens, and merry Gentlewomen, have (for the while) forgone and laid aſide their ſeverity and Stoycall preciſeneſſe, and in Dancing have ſhaken their legges, and footed it as roundly as the beſt: but the merry convocation being diſſolved, and the ſolemne mirth finiſhed, have eftſoones returned to their old nature, wonted manners, and occaſioned gravity.

What time Melancholike perſons be out of meaſure merry.

Beſt for grim and ſevere folkes to uſe merry company.

My advice and counſell to them in this caſe is, to exhort them to uſe ſuch merry companies: and often to

frequent ſuch pleaſant conferences: thereby to acquaint themſelves with courteſie & familiar humanity, diſcontinuing and abandoning that their former counterfeit and diſguiſed ſeverity: and to diſpoſe their mindes to the well liking of Nuptiall ſociety.

To them therefore that be Splenetique and ſicke of the Milt, and to as many moe as are of nature, ſorrowfull, lumpiſh and ſowre: meaſurable drinking of Wine, exerciſe of body, company and merry fellowſhip, bringeth both a ſound health, and a pleaſantneſſe of life. For by framing themſelves this way, naturall heat is ſtrengthened, and (like fire with often ſtirring and raking) beginneth to ſhine, glitter and ſparkle: the wearied and languiſhing ſpirits (when this ſinke of Melancholy is once exhauſted, and all fuliginouſneſſe baniſhed) are revived, and with their ſhining brightneſſe clarifie and illuminate all the ſences, whoſe miniſtery the minde uſeth, making them ready and apt throughly to atchieve and execute their due offices, actions and charges. And therefore this old Verſe (although not curiouſly penned and filed) which is common almoſt in every mans mouth, ſeemeth to mee not altogether abſurd: neither much ſwarving from truth.

Mens ſapit, & Pulmo loquitur. Fel ſuſcitat iras,
Splen ridere facit, cogit amare jecur.

In Engliſh thus:

Wit from the Minde, Speech from the Lungs,
from Gall proceedeth Ire:
From Milt is cauſed Laughter: from
the Liver, Loves deſire.

The ſoveraignry of the heart.

From the functions of which Entrailes, the Heart which

which is the fountaine of life and naturall heat, and the originall of vitall ſpirit, is not excluded: as in whom, reſteth the chiefeſt and moſt principall power and faculty, in the exployting of any thing incident to nature. Of it, ſuch famous men as excell, and be renowned for wiſedome and experience, are called *Cordati*: and they that want, and are further off from the ſame, are termed by names, taken of the impotency and imperfection of the minde in that behalfe, and of ſuch affections as differ moſt from temperance and moderation. Hereupon are they that nouzle themſelves in ſloth, idleneſſe, negligence, lazineſſe and eaſe (neither addicting themſelves to any profitable ſtudy, tending to the glory of God, neither to their owne availe and furtherance in directing them to any vertuous living, are called *Socordes*. And another ſort worſe then theſe (called *Vecordes*) be they, which imagine and deviſe in their minde nothing but fraud, colluſion, deceit, murther, trechery, burning, treaſon, ſpoyle of their Fellow-Citizens, deſtruction to their native Country: and finally in their mindes lay the Platforme and weave the toyle of moſt villanous miſchiefes.

Cordati.

Socordes.

Vecordes.

Which inward vices, and graceleſſe outrages of the minde, evidently and apparantly diſcry and ſhew out themſelves in the eyes, face, countenance, forehead, eyebrowes, and in all the outward ſhape and habit of the body beſide: and if it ſo happen that they be therein taken tardy, they fret and fume, they ſtamp and ſtare, they ſtand mute and ſpeechleſſe, they ſtagger and falter, they cogge and diſſemble, they wrangle and face out the matter, they flatly deny the deed, or elſe anſwer ſo doubtfully and perplexedly, that a man cannot tell where to have them finally, either they will lay the fault in another mans necke, as did *Adam*: or elſe coyne odde ſhifts to cleare themſelves. And if we be

Geneſ. 3.

deſirous

desirous to have a patterne of such a one, let us behold
Catiline. *Catiline*, a factious yonker, (as *Salust* reporteth) and armed with the brands of sedition against his friends and Country: whose colour (through the conscience of his ungracious deeds, and disquietnesse of minde) was pale as ashes, and without any blood, his eyes terrible and grim, his pace and gate somewhat quicke, and somewhat slow, and in whose face and countenance a very harebrained and raging madnesse appeared.

1 Reg. 20. With the like fury and outrage was King *Saul* incensed, to commit murthers, and many other detestable
Genes. 4. enormities. *Cain* also stained with the same furies and remorse of minde for killing his Brother, fell into desperation, and utterly mistrusted any forgivenesse or mercy. For when as the Lord God examined him of the murther which hee had committed, and charged him with the hainous cruelty thereof, *Cain*, as though
Cain a patterne of desperation. he had bene guiltlesse in the matter, flatly answered, that he could neither tell what was become of his Brother, neither where he was, nor how he fared, nor what he did, but impudently averred himselfe utterly ignorant of all dealings touching the same.

Of the defects of the heart, and infirmity of the mind
Excordes. and reasonable part, are they termed *Excordes*, in whom is resiant some part of Melancholy, but the same brutish: for they be voide of reason, fooliſh, block-headed, doltish, dull, and doting, whom some plaine Writers
Gal. 3. call insensate. S. *Paul* reproving the *Galatians* of fooliſhnesse, calleth them ἀνόητους, that is to say, grosse-witted, dullards, blockes, fooles, and not of capacity able to conceive things good and wholsome, but starters backe from the profession and doctrine wherein
Agreement betweene the Heart and the Braine. he had instructed them.

And therefore the braine or principality of reason, conspireth and agreeth with the strength and power

of

of the heart, and theſe twaine doe mutually ayde one another: ſo that they (in whom raigneth wit, reaſon, judgement and underſtanding) are very aptly called *Cordati*, diſcreet and wiſe. For by the meanes of thoſe helpes and furtherances, they ſtoutly attempt, and couragiouſly compaſſe great and waighty matters, and whatſoever the minde conceiveth, they by direction and guiding of wiſedome, bring to paſſe and execute.

The other afore rehearſed Entrayles, have alſo their proper force and efficacy, as the Gall miniſtreth cauſe and occaſion to anger, brawling, contention, chiding, and quarrelling. The Liver abounding with blood, and heated with Wine, inciteth the Reines to the deſire of amorous embracements, fleſhly concupiſcence, lecherous luſt, riot, and laſciviouſneſſe. The Heart, by helpe of the Lungs, the vocall Artery and tongue (which ſerveth for utterance of words, and internall devices) expreſſeth and uttereth the cogitations and meanings of the minde. The Spleene or Milt (if it be not otherwiſe empeached) maketh a man exceedingly to delight in jeſting, laughter, mirth, paſtime, and wantonneſſe, minding no earneſt matters, but letting the world ſlide, giveth himſelfe to paſſe the time merrily. Contrariwiſe if it be ſurcharged and overwhelmed with too much confluxe of filthy humour, and bee debarred or diſappointed of the ordinary helpe and ayde of the Liver, either through imbecillity or obſtruction, then bringeth it many diſcommodities and annoyances, no leſſe hurtfull and prejudiciall to the minde then to the body, as heavineſſe, ſorrow, ſadneſſe, feare and dread of miſſehap to come, carefulneſſe, thought, deſperation and diſtruſt, that is to ſay, cleane out of hope of any better fortune. Which affections and perplexities caſt a man into exceeding griefe, torment, vexation and martyrdome, wearing away his beauty, and waſting

The Gall is the fountaine of anger.

The Liver cauſeth luſt and carnall deſire.

The Milt being in right caſe, cauſe of mirth and cheerefulneſſe.

The Milt affected, maketh the minde heavy and ſad.

Perturbations of minde.

his bodily comelineſſe, and making him to looke like ſilver all fu.tied with Chimney ſoot, or as bright and handſome things in a reaky houſe that are beſmeared, dusked and ſmoaked.

For when the dregges and reffuſe of humours have recourſe thither in greater abundance, than the heat and naturall power of the member is able to wield and qualifie, the greater is the decay thereof, and much more dangerouſly is it oppreſſed. For as a Porter or labouring man which carrieth burdens, heavier then his ſtrength will allow, cannot but fall downe under the waight, thereby many times hurting both himſelfe, and ſpoyling his carriage: So when greater ſtore of Melancholick juyce is conveied and derived into this Entraile, then it is either able to beare, or by concoction to overcome, it is thereby ſundrywiſe diſtempered and brought into many diſeaſes.

Diſeaſes of the Splene.

For when the Splene is affected, the Stomacke conſequently ſuffreth crudity, loathing of meat, and is much infected with breaking of ſowre winde upward: the *Hypochondrion* or Waſte, and the Heart-ſtrings inflated and ſwolne, the body becommeth ſlender and thin, the gummes ulcered with mattry wheales, the teeth wan coloured, ruſty, looſe, hoariſh, and rotten, their mouth ſtinking, their jawes raminiſh,

Perſ. Satyr. 4. *And Threat upbelching fulſome Breathes.*

Into the number of theſe ſickly diſtemperances and affects of the Milt, I reckon alſo the diſeaſes, that of old Writers were named *Stomaracce* and *Sceletyrbe*, in Dutch, namely, of the Phryſelanders (of whom many in the Spring and Autumne bee therewith troubled) vulgarly called *Schoirbuick*, and of ſome Barbarous Writers, Scarrification of the belly. It commeth and

is

is engendred of much corrupt baggage, and filthy ſinke of naughty humours, which ſhifting out of the Milt into the ſtomacke, berayeth the teeth and gummes with a certaine loathſome and contagious infection: and for that a part thereof falleth downe into the feet, it is preſently ſeene that the legges and knees ſhrinke together and waxe weake, the joynts looſe and enfeebled, the colour along the thighes and hammes, even to the ſoale of the foot, of ſundry hewes, and ugly to behold.

The nature and curation of which diſeaſe, becauſe it is exactly diſcourſed and learnedly handled already in a ſeverall Booke by it ſelfe, by D. *Guli. Lemnie*, I deeme ſuperfluous and needleſſe here in this place any further to proſecute.

But all theſe diſcommodities and inconveniences of the Milt might the better be borne withall, ſo that the loweſt members, and the abject and ignoble parts were onely ſubject to the harmes and annoyances thereof, (and yet are theſe no leſſe neceſſary in a body, then Priviesand Sinkes in a houſe which ſerve to ſcowre and carry out all filthy Sullage) but when the principall members, and Organes of wit and reaſon, chance with ſemblable harme to be attached, and with ſundry affections to be diſtempered, the caſe requireth greater diligence and care to be employed, for the packing away of ſuch backe friends and enemies, For the fulſome vapours) which as it were out of a dampiſh Marſh, or ſtinking Camerine,) ſtrike upward, doe annoy the braine with grievous and odious fumes, and diſtemper the ſpirits Animall with a ſtrange and forraigne quality.

Hereof commeth diſquietneſſe of minde and alteration of right wits, abſurd cogitations, troubleſome dreames, giddineſſe of the head, ringing of the eares, dazeling of eyes, mournefull ſighes, trembling and beating Signes of a diſtempered braine,

ting of heart, a minde ſorrowfull, comfortleſſe, perplexed, penſive and fearefull: inſomuch that they which be in this ſort affected, diſtruſt, and be afraid, as well of their friends, as of their enemies, looking about them for feare of danger every minute of an houre, trembling at every ſmall noyſe and wagging of a leafe, and ready for feare to run into a Mouſe-hole, although there be no cauſe of any ſuch feare at all: and if they be demanded the cauſe why they ſo pine away themſelves with needleſſe care, and bootleſſe ſorrow, either they will make no anſwer at all: or if they doe, very unwillingly, and with much adoe. Inſomuch that thereupon they will deſire to ſhift and convey themſelves out of all company, not abiding any fellowſhip nor conference with friends, but peaking in darke corners, and ſecret ſolitary places, like *Timon* (ſirnamed Μισάνθρωπος, becauſe he hated all men) and *Bellerophon*, who (as *Homer* reporteth) aſſayed to ſhake off his carefull thoughts and penſive dolours, by beſtowing himſelfe in ſome waſte Wilderneſſe, or ſolitary corner.

Torments of an unquiet minde.

Timon a hater of all men.

Iliad. 3.

For he poore ſoule, in queachy Woods did ſtalke,
Abroad in Fields, and wayleſſe Soyles alone:
No ſight of men, no company, no talke,
Could he abide: but fret his heart with moane.

Cauſes of Melancholy affections.

By many and ſundry wayes doe men fall into this ill caſe and habiting, who afore were cleare and free enough from it. Some by the ſtaying of their Hemorrhoides, and ſtopping of their naturall Purgations or Flowers, or by the reſtraint of ſome ordinary and accuſtomed iſſue. Some be brought into it through long ſorrow and heavineſſe for the death of their Parents, or ſome great loſſe of worldly wealth, or finally by miſſing and being diſappointed of ſome great deſire and

and expectation, which they hoped and had, of ſome thing to come to paſſe.

Yet there be ſome that have fallen into this Melancholicke habit by watching in the night at their Study at unſeaſonable houres, by leading a peakiſh and ſolitary life, by hunger, penury, and ſtrict fare, or elſe by uſing and accuſtoming ſome kindes of nouriſhments, whereby they brought themſelves into a cold and dry diſtemperance. Many through the conſcience of their former miſdeeds, and remorſe of their wicked and abominable life aforetime led: have plunged into theſe Melancholicke affects, driving themſelves many times into ſuch great inconveniences, that what with blindneſſe, fury, madneſſe, and want of right minde, they become weary of their lives, and ſuffer many horrible and bitter torments. For as *Juvenal* right aptly ſaith:

Torment of an unquiet and guilty conſcience.

Aye laſting ſorrow, thought and pyning care, Satyr. 3.
Surpriſeth their diſtreſſed mindes full ſore:
It ſlaketh not at meales and daily fare,
But day by day encreaſeth more and more.
In night when ſleepe ſhould wearied limmes reſtore,
And freſh againe to wonted labours make,
Their guilt will not permit them reſt to take.

Straightwayes repaires into remembrance then,
Their Sacriledge, and ſinne againſt their God:
Each flaſh of lightning makes them pale and wan:
They ſweat for feare: they looke for wreckfull rod
Of divine Juſtice: who amiſſe have trod
Their ſteps on earth: one thunderclap will make
Their hearts like Aſpen leafe, to pant and quake.

Behold here (gentle Reader) the pangs, vexations, feares and torments of a wicked minde, and of an afflicted

Remorce of conſcience for wicked deeds.

cted conſcience, denouncing by God to light upon ſo many as forſake his Lawes, and rebelliouſly contemne his Commandements: inſomuch (as the Prophet ſaith) Hee ſendeth upon them the ſpirit of dizzineſſe or giddineſſe, and maketh them to erre in every good worke, even as a Drunken man ſtaggereth in his vomit, ſo that by reaſon of their blindneſſe of heart, and contempt of God and his Word, in any diſtreſſe or calamity, yea in the horror of death, they have nothing wherewithall to comfort their weakneſſe, or to ſalve their troubled conſciences withall: but have all their wits, devices, and thoughts perplexed and confuſed: becauſe they leane to a broken wall, that is, to a thing without ſtrength, not able to relieve them, but rather fit to hurt them: and as *Eſay* ſaith, *They put their truſt in a broken ſtaffe of Reed:* Whereby he meaneth, that they repoſe their hope and confidence in that, which is ſo far from being able to helpe and ſtay them, that it rather hurteth ſo many as leane unto it, and (as *Ezechiel* ſaith, bruiſeth and renteth their hands.

Eſay 19.

Deſpiſing of Gods Word, avenged and puniſhed.

Eſay 36.

Leaning to a broken Reed.

4 Reg. 18.

Ezech. 29.

There are beſide theſe, many other Examples whereby God putteth the wicked in feare, and threatneth plagues to ſuch as deſpiſe and forſake his Word and Commandement. *If thou* (ſaith hee) *refuſe to harken to the voyce of the Lord thy God, he will ſmite thee with madneſſe and blindneſſe, and give thee an unquiet heart, and dazling eyes, and ſorrow of minde: and thy life ſhall hang in doubt before thee: and thou ſhalt feare both day and night, and ſhalt have no aſſurance in thy life. In the morning thou ſhalt ſay, Would God it were night: and at night thou ſhalt ſay, Would God it were morning, for feare wherein thy heart ſhall be, and for thoſe ſights and viſions which thine eyes ſhall ſee.* Againe in another place, he ſheweth what plagues, diſeaſes, and vexations he will ſend upon them. *I will* (ſaith the Lord) *and that quickely, viſit*

Deut. 28.

Levit. 26.

ſit you with cold, hunger, and extreme heats : you ſhall flee when u no man followeth you, and the noyſe of a ſhaking leafe ſhall make you afraid : and when ye flee the ſword, you ſhall fall, no man following upon you, and your ſoule ſhall pine away in your unrighteouſneſſe, and miſdeeds. No whit better haps doth *Jeremy* the Prophet thunder out upon them that ſhrinke from God, and reſiſt his Word, ſeeking to oppreſſe the Worſhippers thereof in truth, ſaying : *Be thou not terrible unto me, O Lord, for thou art my hope, in the day of my tribulation and affliction : Let my perſecutors be confounded, but not mee : Let them bee afraid, and not mee. Bring upon them the time of their plague, and bruiſe them with double contrition.* For when a man is both tormented in minde, and afflicted with the loſſe of worldly wealth, and alſo diſtempered and out of good frame in body, that man is with double contrition plagued. Ieremi. 17. Double contrition.

Forſomuch therefore as theſe Melancholike furies and perturbations proceed of ſundry and divers cauſes, it is expedient firſt of all to take away the head-ſpring of the whole miſchiefe, and to plucke up by the roots that inconvenience which diſtempereth the minde. The next is, to cherriſh and tender the body with all convenient and behoovefull attendance : and by all meanes poſſible to aſſay ſomewhat to eaſe and mitigate thoſe great diſtemperances that infect as well their bodies, as their mindes. For ſurely the caſe of theſe kinde of perſons is to be pittied, inſomuch that none (except ſuch as make no account of honeſty and humanity) either will or ought to flowt or mocke at them, but rather will lament and be ſorry to ſee them brought into ſuch pittifull taking, and to be ſo lamentably fallen from the judgement of right wit and reaſon.

Saint *Paul* hath a worthy ſaying, which alſo may well be applyed to theſe perſons. *Let him* (ſaith hee) *that thinketh* 1 Cor. 10.

thinketh himselfe to stand, take heed lest he fall: Whereby hee adviseth and admonisheth every man (in the whole course of this life) not to bee too proud of any prosperity and welfare, neither in putting too much trust therein) to promise unto himselfe security. For it may come to passe, that by some misfortune or outward accident he may be taken tardy, and fall himselfe into worse diseases both of body and minde, and greater then they, whom a little before he so much scorned and mocked.

Notes of a cold and dry Complexion.

But because every one may readily understand and know the notes and tokens of a cold and dry Complexion, I will here by the way describe and shew, as well the evident markes of the bodily shape outwardly, as those of the minde inwardly, which in words, deeds and conversation, shew out themselves apparantly: and finally what effect Melancholy worketh. And because Melancholike nature is subject to this Constitution, the same signes and tokens are also hither to be referred. For whosoever is disposed to have full triall of a cold and dry complexioned body, and throughly eyeth them that be Melancholike, shall at the first sight plainly perceive them in all points to agree together. For these complexioned persons are of body ill-favoured, leane, dry, lanke, pilde-skinned, and without haire, crooke-nayled, which through dryneſſe or siccity become and grow crooked, even like Horne or Leather that crumpleth together: specially when this habit is throughly by continuance settled, and with encrease of qualities hath taken deepe roots, as appeareth in them that be worne with sickneſſe and old age.

Persons phlegmaticke, ill-coloured.

And because all the parts of the body doe fade, droope, and be no longer nourished, it hapneth that the haires waxe thin, and by little and little fall off, and the face becommeth pale, yellowish and swarty. For in all them

them that be Splenetique, the colour fadeth and decayeth, the feet ſwell, the ſtomacke is with crudity diſtempered, and by reaſon of ill humours having influence into it, is many times troubled and ſubject to belking and ſowre vomiting, the breaking out whereof doth greatly eaſe them. As touching the notes and markes of their mindes, they are churliſh, whyning, way-ward, and ill to pleaſe: ſtubborne, intractable, obſtinate, greedy of worldly goods, and covetous of money, pinching and ſparing, when they have got it, and not daring to ſpend or beſtow upon themſelves ſuch things as the neceſſity of mans life for uſe requireth. A man may alſo know them by their kinde of gate: for they uſe a certaine ſlow pace, and ſoft nice gate, holding downe their heads, with countenance and looke ſo grim and frowning, as though they were lately come out of *Trophonius* Denne, or out of ſome Cave under the ground (ſuch as the fabulous yawning of the Earth in Ireland, commonly termed St. *Patrickes* Den, or Purgatory) is. To conclude, the grim and ſurly Planet of *Saturne*, together with Melancholy ſo diſpoſeth them, that (as though they were bound by vow to ſilence and taciturnity) a man ſhall ſcantly get a word out of their mouthes. Theſe therefore, and many other like, are incident unto that Complexion and habit, which is cold and dry: and doe ordinarily accompany that kinde of naturall Melancholy, which is ſomewhat digreſſed from his right ſtate and purity.

Trophonius Denne.

St. *Patrickes* Purgatory.

But that which is in the body beſide, and contrary to nature, is farre worſe, and pernicious: and it is aptly termed blacke Melancholy, whereof there bee three ſorts or differences. One is of Melancholicke juyce, unnaturall turned either by putrefaction or combuſtion of ſtrange and forraigne heat into Aſhes, like Wood, or other combuſtible ſubſtance burnt, and with the force of fire

Three ſorts of unnaturall Melancholy.

brought into Cinders. That which is putrefied hath a ſowre, ſharpe, and tart quality. That which proceedeth of heat, doth adure or burne, and with his ſharpe and byting nature doth much infect and diſquiet the body, differing from Melancholicke Iuyce as Lees burnt, doe from Lees and Feces not burnt: For theſe Feces and Lees which were never aduſted and burnt, are a great deale milder then thoſe whereof *Aqua vita*, or *Aqua Compoſita* is made. The ſecond which is worſt of all, is compact and made of yellow, or yolky Choler aduſt, whereby it commeth to paſſe, that it is blacke like pitch, and ſhineth like to Ieat, *Bitumen*, *Colophonia*, and as certaine reſiny ſtuffe, intermingled and perfuſed with a yellowiſh and blacke ſhining, by reaſon of the fiery conſiſtence of the parts, in that thicke and compact matter. It is therefore blacke of colour, when it is not much aduſt, burned and enflamed like unto Walwort, or Elder-berries, Privet, Peony-berries, or the kernels of blacke Cheries, and blacke Grapes: the juyce whereof dyeth and coloureth a mans hands with a blacke or bloody colour. And if it happen to be enflamed and ſet in extreme heat, then is it of colour entermingled with a purple ſhining, like glowing hot Gold newly burnt in the fire. If it bee immoderately and too much enflamed, it bringeth the minde into furious fits, franticke rages, and braincſicke madneſſe: Contrarily, when all things conſiſt within mediocrity, it cauſeth and bringeth forth ſharpneſſe of wit, excellency of learning, ſubtility of invention, eloquence of tongue, and right skilfull utterance, with knowledge how to ſpeake. The laſt kinde of Melancholy is engendred of the aduſtion of Phlegme.

The colour of Melancholy enflamed.

Foraſmuch therefore as there bee ſo many ſorts of Melancholy, and becauſe Melancholicke perſons be of ſo ſundry conditions, manners, natures, inclinations, bodily propor-

proportions,complexions,and colours, therefore every one muſt bee found out and knowne by the proper markes and tokens, peculiar, incident,and appertaining to them. For they that be brought into this caſe and habit by Choler or blood aduſt, have bigge ſwolne veines: for they ſwell with windineſſe, their bodies tawny coloured, and very tough withall, thicke hayred and buſhy, by reaſon of the abundance of heat, ſwelling and bigge lips, by reaſon of the concourſe of humour and flatuous ſpirit, into the higher parts, whereupon it alſo hapneth that their eyes ſometime bee eminent and bearing out: Againe, ſometime (when humours decreaſe) hollow and ſtanding toward: ſometime ſwift moving and twinckling, ſometimes ſtaying, unmoveable,and not at all quivering: the tongue (which is interpreter of all ſecrets of the minde) ſomewhile quicke and ready, ſomewhile ſtammering, foltering, and unable to deliver out a plaine word: which diſtemperance and affect may many times happen by occaſion of the time of the yeere, Age, Country, weather foggy and dimme, or faire and cleare, and finally by the quality of meat and drinke, and hereupon may it be endued with ſome cold humour.

Signes of ſuch as be ſubject to Melancholy.

Stammering of tongue.

This humour is manifold, and of ſundry ſorts, wonderfully framing in the bodies and mindes of men divers diſpoſitions, and in them conſtituting ſundry habits,manners,and conditions. For it may after a ſort be reſembled unto Iron, Seacoles, or Charcoles, which being fired, appeare glowing hot, ſhining like burniſhed Gold,and burning the members of the touchers: but being quenched, they looke blacke,cankered and ruſty. Even ſo Melancholy, albeit it be cold and dry,and in colour drawing ſomewhat unto blackneſſe, yet retaineth it ſome heat of the faculty and nature of that, from whence it came, that is to ſay, Choler or Blood. For ſo

Melancholy hath ſome heat in it.

the dregs or mother of Oyle, the feces or vineger of Wine, Embers and Coles, retaine and have a certaine ſmacke or nature of the brands when they ſmoaked and were on fire. Therefore Melancholy is not altogether without heat, but retaineth ſome deale of that quality in it. For although it be a long while ere it will be enflamed and throughly heated, like Iron which muſt both be mollified and tempered with force of moſt ardent and bituminous coles, and alſo with the helpe of blowing Bellowes, for the making of the ſame malleable and apt to the Forge and Anvile: yet being once thorowly heated, hath ſuch an exceſſive glowing ardentneſſe, that there cannot be any thing more adultive. And hereupon in a manner all at one inſtant, and without any time betwixt, doe wee ſee them ſuddenly changed from laughter and mirth, into ſorrow and penſiveneſſe. For when this humour is once heated (becauſe from it proceed and come bright and ſincere ſpirits (theſe Melancholicke perſons are exceedingly ſet upon their merry pin, and (paſt all godsforbod) jocund, and pleaſurably given to ſinging, dancing, skipping & ſporting, and (contrary to their accuſtomed wont) to every one courteous, affable, liberall, and friendly, yea altogether pleaſantly diſpoſed, and not ſquemiſh to offer a kinde kiſſe and imbracement unto any luſty Wench: and nothing then ſo much deſiring as marriage, thereby to enjoy the hoped fruit of Children, and to have their name in remembrance to poſterity: very earneſtly bewayling their loſſe of former time, repenting that they had not long agone tyed themſelves to the World, and married. But when this great heat is cold, and the earneſt pangs of this newfangled minde ſettled, when the blood waxeth cold, and their ſpirits at reſt, they goe backe from all former reſolutions, and are ready to unſay all that ever they ſaid before. They condemne and deteſt yeſterdayes

Melancholicke perſons fickle-headed, and unconſtant.

dayes deeds, and are much aſhamed of their owne overſight and fooliſhneſſe.

Whenſoever therefore Melancholy groweth into much coldneſſe, it taketh away from a man his ſharpnes of wit and underſtauding, his aſſured hope and confidence, and all his manly ſtrength and courage, ſo that he hardly either attempteth or atchieveth any matter of excellency and worthineſſe: for ſuch bee doltiſh, dull, ſlow, and lumpiſh, unapt to attaine, learne, and conceive any good diſciplines or commendable Arts: and this hapneth in that kinde of Melancholy, which is mixed with great ſtore of cold, and tough Phlegme. Whereby it commeth to paſſe, that ſuch kinde of men (like Aſſes or other bruit beaſts) be blockiſh, unapt, dull, and forgetfull.

Affects of Melancholy cold.

Doltiſh or Aſſelike Melancholy.

But they, whoſe Melancholy is with moderate heat qualified, and with blood and other ſincere humours humected and allayed, have excellent good wits, and ſharp judgements, and ſeeme to doe many things ſo notably, as though they were furthered and inſpired by ſome Divine inſtinct or motion. And for this cauſe doth *Ariſtotle* not unaptly liken and compare this humour unto Wine. For as Wine produceth and cauſeth ſundry, and the ſame very ridiculous faſhions, according to the ſeverall nature of every man, and according to the effect and operation of the Wine it ſelfe, (for one force and effect hath Spaniſh Wine, another French, another Maluely, another Corſicke, and another Rheniſh) ſo Melancholy cauſeth divers manners, and ſundry conſtitutions. And hereupon in the Dutch phraſe of ſpeech there are reckoned up certaine conditions and delights of Drunken men. Some being cupſhot, are contentious and brawling: ſome ſtill, and never a word but mumme: ſome very babblative and keeping a foule coyle: ſome weeping, howling, and heavy couraged. Yea ſome of

The force of Melancholy much encreaſed.

Probl. ſect. 30. *Queſt.* 13.

Sundry conditions of Drunken folkes.

this beastly Crue we see to be threatners, cruell, bitter, fierce, spightfull, arrogant, selfe-glorious, proud, wanton, lascivious, toying, full of foolish gesture, unquiet, unstable, given to carnall lust, and loves desire, but as *Juvenal* saith:

Satyr. 10.

Which have great lust to Venus *game,*
Yet in the Act, weake, faint, and lame.

Melancholicke folkes leacherous.

For Drunkards and Melancholicke persons are very leacherous and desirous of womens company, by reason that their generall members swell and be with inflations dilstended: but all their courage is straight-wayes layed, and all venerous sustinesse soone quailed, insomuch that their Wives many times be defected of their hope, and thinke themselves with childe, when they be not so in deed, by reason that their bellies be swelled and inflated with winde, rather then with Seed.

Drunkards in the act of Generation, very weake and feeble.

Melancholy therefore and Drunkennesse are in condition alike. For Drunkards are led with many affections and fantasies, gibing and gesturing as though they were Stage-players. For as *Horace* very aptly writeth:

Lib. 1. *Epist.* 5.

What thing dares not a drunken noll adventure?
All secrets of the heart it doth unfold:
It warranteth our hopes as by Indenture:
A man unarm'd to fight it maketh bold:
From pensive cares and troubles manifold
It rids the minde: it Arts doth teach with grace:
Whom hath not Cups well fraught made eloquent:
Whose tongue hath not thereafter trould apace?
This pleasant juyce to them such force hath lent,
What poore so pincht, that doth not quite forget
His ruefull state, when Wine and he have met?

Things

Things no leſſe ridiculous and fooliſh, are likewiſe to be ſeene in perſons Melancholicke: for many in their daily dealings, ſhew very apiſh and fond faſhions, and (although their wits be nothing at all empaired or alienated) yet doe they occupy themſelves in matters light, trifling, vaine and frivolous. For they be diſtempered in their right wit, feeding their owne fantaſies, and doating not earneſtly, and in deed, but after a pleaſant ſort, as perſons dwelling in a delightfull and pleaſurable madneſſe: inſomuch that there be ſome of them which thinke themſelves ill apaid, and be right ſorry that they have recovered the right ſtate of their wits, and come well home againe: ſharpely expoſtulating with their welwilling friends, which friendly laboured and tooke paines for their recure: and blaming them as men that had rather done them harme then good. One of this plight, a Grecian borne, and of no baſe houſe and pedegree, doth *Horace* depaint and ſet out unto us thus:

Who thought himſelfe brave melody to heare, *Lib. 2. Epiſt. 2.*
And gallant Bloods on Stage their parts to play,
Such pleaſure he conceived in this geare:
That on the Stage which empty was all day,
He ſate and fed his fancy ev ry way.
With ſight of that which was not ſo in deed,
Yet ſeem'd to him as true as was his Creed.
At length when he by meanes of wealthy friends,
And diligent attendance at an inch,
By drougs and drinkes (which helpe and ſuccour lends)
Recured was from that his grievous pinch,
And rid from that his Melancholy wrinch:
In faith (quoth he) my friends, you have me ſpoyled
And kild me cleane: by you I am thus foyled.
Sure, unto me you have done great diſpleaſure,
To take from me (perforce) this doating treaſure,
Which fed my minde with joy withouten meaſure.

So

Certaine Hiſtories of Melancholicke perſons.

So ſince the time that I firſt began to profeſſe Phyſicke, many have bene brought unto me, whoſe mindes ran upon abſurd imaginations and fond fantaſies. There was one which thought him ſelfe to have a Noſe ſo bigge, and of ſuch a prodigious length, that he thought he carried about with him the Snout or Muſſell of an Elephant, and that the ſame in every thing that he went about, hindred him: inſomuch that ſometime (as hee thought) it lay in the diſh wherein his meat was. The Phyſicion was ſent for, who ſuſpecting (as truth was) the ſame to be nothing elſe then a Melancholicke affection, handſomely, cloſely, and cleanely conveied a long Pudding unto his Noſe: that done, he tooke hold of a piece of the very tip of the fleſh thereof, and with a Barbers Raſure finely cut away the Noſe which in Imagination the party afore thought himſelfe to have: and immediately thereupon bringing his Patient aſleepe with a kinde of confected drinke, and preſcribing unto him a wholſome dyet otherwiſe, baniſhed and tooke quite away from him, all the feare of harme and inconvenience, which afore encombred him.

Another *Hypochondriake* perſon, that is to ſay, one, whoſe Heartſtrings were embolned and ſwolne with Melancholy humour and inflammations, was utterly perſwaded that he had Frogs and Toades in his belly, which gnawed and eat aſunder his Entrailes: neither could he by any man be perſwaded to thinke the contrary.

The Phyſicion, to make him more obedient and willing (for Melancholicke folkes will hardly be diſſwaded or brought from their opinions, that they once lodge within their owne conceits (ſoothed his ſayings, and plainely affirmed that of certainty there were ſuch things within him in deed as he reported.

Hereupon after the party had taken a purgation, and uſed

uſed the helpe of a Cliſter, there was a meane found to put ſome ſuch crawling Vermine into the Baſon of his cloſe Stoole. Now, when the Purgation had wrought his nature and effect, he made many Sieges, and the ſame very abundantly: and after view of his extremities taken, and ſeeing therein what kinde of creatures ſwimmed, he reſted ſatisfied in minde, and diſmiſſed from him that fooliſh and vaine opinion before conceived.

Another there was which thought his Buttockes were made of Glaſſe, inſomuch that he durſt not doe any thing but ſtanding, for feare leſt if he ſhould ſit, he ſhould breake his rumpe, and the Glaſſe flie into pieces. Theſe and ſuch like kindes of dotage and foolery, which either provoke others or themſelves to laughter and gladnes, are quieter (as *Hypocrates* ſaith) and nothing fierce and outragious. But thoſe which proceed of a certaine ſtudy and careful meditation are worſe, as they that be accompanied with a certaine furious temerity and raſhneſſe, ſuddenly and unlooked for, damnifying and prejudicing both themſelves and others.

A notable ſtory and report of a certaine Melancholicke man.

After this like ſort even within our memory, a certain Gentleman fell into ſuch an agony and fooles paradiſe, that he thought himſelfe dead, and was in himſelfe perſmaded to bee departed out of this life; and hereupon when his friends & acquaintance with all kinde of faire ſpeeches, flattering termes, and chiding words had aſſayed to reſtore him to his former ſtrength and powers now decayed: he turned the deafe eare to all that they ſaid: and refuſed all that they to him offred, affirming himſelfe to be dead, and that a man in his caſe needed no ſuſtenance or nouriſhment. So long continued he in this fond humour, till he was ready to ſtarve for hunger.

Such as bee ſtarved up with famine, die upon the ſeventh day.

When the ſeventh day was now at hand (longer then which day, ſtarved and famiſhed perſons cannot live) they began to deviſe with themſelves which way to

heale this absurd passion and distemperance of their friend. They used therefore this policy: They caused certaine counterfeit persons lapped in their shrowding sheets, and tyed after the manner of dead Corses that be layed upon Coffins, and carried to buriall, to be brought into a darke Parlour: where these disguised persons sitting downe at the Table, which was well furnished with choice of sundry dishes, fell to their victuals lustily. The passioned party beholding these fellowes, demanded of them whereabout they went, and what kind of people they were: They answered, that they were dead men. What? (quoth he) doe dead men eate and drinke? Yea (said they) and that shalt thou prove true, if thou wilt come & sit with us. Straightwayes skipped this pacient out of his Bed, and with the other counterfeit dead men fed very well and largely: and after supper was he brought into a sleepe by a drinke of purpose made for that intent. For they that be distract of their right wits, must be handled artificially, and by no way so soone recured and brought into order, as by sleepe. So by *Sybilla* as *Virgil* writeth was tamed

Sleepe easeth the idlenesse of the braine, or raving. *Æneid. 6.*

That hellish Curre, enraged with hungry crop,
That Cerberus *with throats wide open three,*
Was luld and brought asleepe with charmed sop,
Which up he slapt with fangs full merrily,
As gub that hurled was to him for fee,
With drugs and Hony made full sweet to be.

It resteth now to shew by what meanes and order Melancholicke affections may be expugned, or at least mitigated. First, we must search out how and whereupon this disease tooke his beginning, and in what part it consisteth. For seeing there be three differences of Melancholy, one principally affecting the braine: another the whole body: the third *Hypochondriacall* or flatuous, which comming of crudity & ill humours, distempereth

How to expugne and beat downe Melancholy.

Three sorts of Melancholy.

the

the braine by consent: these doe require to bee by sundry and severall wayes recured. If the whole body therfore be opplete and filled with Melancholy juyce, it shall be best to begin the cure with letting the party blood: in the rest this remedy is thought unprofitable, and to no purpose, except overmuch abundance of blood seeme to require the same. Thus also for the Stich, and swelling of the Splene, or for a Quartaine ague, it is right excellent and good to be let blood in the Veine called *Splenetica*, in the inside of the left arme.

When to let Melancholicke persons blood.

Furthermore, forasmuch as these kinds of men be for the most part costive, it shall be very profitable and requisit, gently to make them soluble and laxative with Aloe, Epithyme, & small Fearne. For when the Entrailes be slippery, and that the excrements may conveniently scowre away, and be avoyded, lesse vapours and fumosities doe ascend and strike upward: wherefore *Hippocrates* is of opinion, that it is right wholsome for persons Splenetique and Melancholicke, to be laxative: Finally, that the Hemerrhoydes, swelling of the Veines with Melancholick blood, swelling of the Tuell, and the Piles to breed and swell in the Fundament and nether parts, is for them that be frantique and out of the right course of their wits, very good. And although evill spirits doe inmixe themselves with humours, making the same a great deale fiercer and vehement, yet the chiefest cause and fountaine of all this mischiefe and inconvenience is to bee imputed to the duterage and domination of humours. For when noysome humours bee purged, and grosse fumosities dispersed, the fury is well calmed, and the minde brought againe into his former state and perfection.

Good for Melancholicke persons to be laxative and soluble. *Lib. 6. Aph. 40.*

Spirits shuffle themselves in among the humours.

Therefore it shall be most for their ease and profit, to procure evacuation to the whole body, namely, by that part, whereby nature most alloweth to be purged: and

that leiſurably and by convenient order of times: for it is not good to ſtirre ſuch coles as theſe, with any ſtrong medicines and purgations: then muſt they have preſcribed unto them a right good and preciſe diet, and eſchue all ſuch things as ingender thicke blood: as Beefe and Bulls fleſh, Bacon, and ſuch as hath beene long brined, or hanged in the ſmoke and hardned, whereunto are to be added Brawne and Beares fleſh, and Veniſon of Red Deere, which commonly is brought in for a ſervice at Noblemens Tables, and Hares fleſh, which commonly is uſed for a Feſtivall diſh to furniſh out the Table when friends meet to make merry. Inſomuch that I cannot but marvaile at the uſuall faſhion of Dutchmen and Netherlanders, among whom this fleſh is as highly eſteemed and deſired as any: neither think they any banquet ſumptuous and feſtivall enough, unleſſe one diſh thereof be Hare: whereas no fleſh in the world is neerer of nature unto Melancholy then it. For it is cold and dry, unleſſe the ſilly beaſt be firſt well courſed and hunted, for that is the way to make it ſomewhat more hot, toothſome, and wholſome.

Melancholy folkes muſt keepe themſelves ſoluble.

Hare giveth Melancholicke nouriſhment.

Hare the wholſommer being throughly hunted.

Every part of this beaſt is of a drying force and vertue, and is endued with an aſtringent faculty, both the haires, the skin, the blood, the Maw, and the fleſh. For the Maw of a Hare mingled with red Wine and drinke, ſtoppeth the bloody Fluxe that commeth of the excoriation and gnawing of the bowels: it alſo ſtayeth womens termes: the haires being burnt or chopped ſmall, are a preſent & right ſoveraigne thing to ſtay any great fluxe of blood in a wound. The braine waſteth the ſuperfluous moiſture and drivelling of the mouth, and maketh the teeth to grow: the Huckle bone, the comiſſures & ligaments thereof are good to breake the ſtone. The fleſh alſo of an Hare if it be much eaten and uſed, cureth the Rhewme that falleth out of the head, and helpeth

A Hare good for many purpoſes in Phyſicke.

peth the Epelepſie or Falling-ſickneſſe, which is a diſeaſe engendred of groſſe and clammy Phlegme, ſo that each one of theſe doth ſufficiently prove this Beaſt to be dry and Melancholicke, as the whole condition and nature thereof plainely ſheweth : namely, the fleſh which in colour enclineth to a blackneſſe.

Now, whereas ſome both of old and latter time have beene and yet be perſwaded, that the eating of Hares fleſh maketh men pleaſant and merrily diſpoſed: and not that onely, but alſo in bodily ſhape and countenance to be faire, gallant and beautifull: I doe not thinke, neither am I of opinion that any ſuch thing can happen through eating the fleſh of ſuch a feareful and timorous ſilly creature: but that rather hereupon it had his beginning: becauſe when merry companions are diſpoſed to make good cheere, they commonly uſe to invite and call into their companies ſome beautifull Damoſels, and pleaſant Peats to paſſe away the time more merrily: whereas they that be of ſmall account and hard favoured to the eye, are never requeſted unto any ſuch pleaſurable aſſembly, but be ſuffred to ſit ſtill at home, being reputed in compariſon, but as groſſe Stuffe and of the ſecond ſort, and ſuch as never (according to the Proverbe) taſted or ate of an Hare. Which thing the Poet *Martial* in a certaine pleaſant Epigram doth intimate unto his Lady and Miſtreſſe, in words to this effect.

O Gellia *Lady mine, thou ſaiſt,*
when Hare thou ſend'ſt to mee,
Dayes ſeven (Marke) thou ſhalt be faire,
and beautifull of glee.
If theſe thy words (ſweet heart) be true,
and rove not out of ſquare:
Then ſurely, Gellia, *thou thyſelfe*
not yet haſt eaten Hare.

To eat a Hare, a Proverbe.

Which opinion of ancient and long time agone in ma-

ny mens heads ſettled, I ſuppoſe hereupon tooke his firſt beginning (for hitherto of none hath it beene expounded) that he which had beene at any ſolemne and feſtivall banquet, (ſuch I meane wherein Hare is one ſervice) appeareth for the next ſeven dayes, courteous, pleaſant, jocund, and full of merry conceits. For when a man hath beene in pleaſant company, & at good cheere, where all things have beene merrily diſcourſed, and the time joyouſly paſſed, there appeare for the ſpace of certaine dayes after in his face and countenance, forehead, browes, lips, eyes and beckes (for all theſe are bewrayers and tellers of the minde inwardly) great tokens of mirth and alacrity, and many arguments doe outwardly teſtifie the cheerefull diſpoſition of the infernall ſpirits. For the body being heated with laughing and joying, with kiſſing and dallying, with dancing, Wine, and ſinging, is made freſher and better coloured, for that the blood is diffuſed into the utter part and habit of the body. Theſe are therefore the cauſes why the eating of an Hare driveth away and diſpelleth the cloudy cares of the minde, maketh the countenance cleare and delectable, and the face ruddy, faire, and well complexioned.

Moderate mirth and banquetting ſtirreth up a pleaſant colour, and reviveth the ſpirits.

For as they that be angry, are perplexed with feare, are commonly ſeene to be of a troubled and diſquiet minde, and by many outwardly ſignes to bewray the affections of their afflicted conſcience: even ſo they that have the world at will, and their hearts far from all carefull affections and troubleſome perturbations, ſhew forth ſure and certaine tokens thereof in the body outwardly: yea the very countenance, colour, face, forehead, eyes, mouth, and generally all the other faſhions and geſtures thereof, doe pretend and witneſſe a certaine ſecurity of minde that is at peace and quietneſſe within it ſelfe.

The outward countenance of a man bewrayeth the inward affections of his minde.

Now, as touching dyet: Let them that be of this cold

and

and dry Conſtitution, and they that be Melancholicke, accuſtome themſelves to ſuch meats as be of good and laudable juyce, and to drink that Wine which is of the beſt ſort and pureſt: let them lye in very ſoft beds, and ſleepe well and long, let them eſchue and forbeare all things, let them take heed of crudity, let them uſe moderate exerciſe & ſtirring of themſelves. For as Mariſhes and ſtanding waters become dampiſh and ſtinking: ſo likewiſe the body lacking exerciſe, gathereth fulſomneſſe and peſtilent ſavours. If violent motion and exerciſe be unto them painefull and laborious, they may recreate and exerciſe themſelves with pleaſant ſinging, Muſicall inſtruments, and delectable walkings.

Diet for Melancholicke perſons.

Let them baniſh away all affections of the minde, heavineſſe, ſorrow, thought, hatred, anger, indignation, envy, &c. Neither let them ſuffer any ſuch to lodge within their hearts: let them alſo avoyd ſolitarineſſe, long abſtinence, and laſſitude: and let them uſe all poſſible meanes to reſtore their powers, firſt with meats and nouriſhments that bee liquid (for they doe quickliеſt nouriſh, and encumber not the ſtomacke greatly in concoction) but when their powers be encreaſed: Let them acquaint themſelves, and uſe meats that be ſolid, and ſubſtantiall. Let their bread be of the fineſt Wheat, and let them eat thereof but meaſurably and ſparingly: for it is hardly concocted, and tarrieth long in the ſtomack: and therefore to Labourers, Carriers, Mariners, Carters, and ſuch like, it bringeth ſtrength, and engendreth fleſh durable and faſt. Now, they that in time of perfect and ſound health doe uſe to eate little bread, have ſtrong breaths, and ſtinking mouthes. This proportion therefore is requiſite therein to bee uſed, to eate twice as much in bread, as in victuall, or other cates.

Liquid meates doe quickly nouriſh.

Such as bee ſubject to ſickneſſe & quaiſy: muſt eat but little bread.

The cauſe that bringeth a ſtrong breath.

As concerning the order that they are to keepe for dinner and ſupper, unleſſe cuſtome be to the contrary, or that

that they be troubled with distillations of the head, let their supper be larger and more in quantity then dinner: foreseene, that immoderate saciety and surfeit bee alwaies eschued.

Wholsome exhortations.

To be short, and to knit up this matter with an wholsome advice and counsell: Let all such things as be prejudiciall to health, and hasten old age before his time, be put away and banished. Chiefly and especially maintaining and keeping within our selves traquillity and constancy of minde, which gift wee are most humbly and earnestly to crave at his hands, which most bountifully bestoweth and powreth out his blessed gifts and liberality upon us, who is God our heavenly Father, and his deare and eternall Sonne Christ our onely Saviour: For beside the outward gifts, and things transitory, which at his bountifull hands, for our use and commodity, we most abundantly taste and enjoy, he also directeth our mindes with his holy Spirit, and moveth our cogitations and wills every minute, to ensue that is good and godly. Hee urgeth and pricketh us forward continually, so that we feele the motions of his mighty power working in our hearts, by strengthening and confirming our faith, that wee thereby constantly leaning to the promises of God, may rest in a sure trust and undoubted hope to be afterwards made partakers of his heavenly Ioy in everlasting felicity. Amen.

Quietnes and tranquillity of minde, maketh all in good order and frame.

Thomas Newtonus Cestreshirius.

FINIS,

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